NYPL RESEARCH LIBRARIES
3 3433 08238409 4

John Cantine Farrell Hoes

LIBRARY 535
of the
Eugenics Record Office
Cold Spring Harbor, Long Island
This Book was acquired by Purchase 10x
from Bridgman & Lyman
of Northampton, Mass.
Sept. 18. 1917 Date

INDEXED
B&G

Miss Harriet Montague

Amherst, Mass.

from

Mrs. J. C. F. Hoes

Kingston N.Y.

AN

(Hoes, J.)

Van Santvoord

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

http://www.archive.org/details/memorialsofrevjo00vans

In Memoriam

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS
R L

John C. F. Hoes

MEMORIALS

OF THE

Rev. John Cantine Farrell Hoes D.D.

EDITED BY THE

REV. C. VAN SANTVOORD D.D.

1883

Printed, not Published

THE NEW YORK
PUBLIC LIBRARY
5097648
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1949 L

COPYRIGHT, 1883, BY L. M. HOES.

CONTENTS.

I.

PAGE

Biographical Sketch 7

II.

Funeral Addresses 39

III.

Public Testimonials 55

IV.

Individual Tributes 77

V.

Sermon of Dr. Hoes Before Classis 97

VI.

Appendix 119

I.

BIOGRAPHICAL SKETCH.

BIOGRAPHICAL SKETCH.

AMONG the earlier emigrants from Holland who found a home on the shores of this continent was Jan Tysse Hoes, the ancestor of him who is the subject of this sketch. The name of Hoes reaches through eight generations in this country, extending back to the early part of the seventeenth century. John D. Hoes, the grandfather of Dr. Hoes, died January 25, 1789, at the age of thirty-five. His father, Peter I. Hoes, was born in Kinderhook, N. Y., and after a residence of several years in Middleburgh, N. Y., returned to Kinderhook in 1817, where he continued to reside, highly respected for his intelligence and all the qualities that form a good citizen, till his death in 1846, at the age of sixty-one. Hannah Hoes, the sister of Peter, and aunt of Dr. Hoes, was the wife of Martin Van Buren, eighth President of the United States. The grandfather, on the mother's side, was Peter Swart, a native of Schoharie, where he died in 1829, at the age of seventy-seven. He was an officer in the Revolutionary War, and rendered efficient service in the valleys of the Schoharie and Mohawk. After the war he held several civil positions of honor and trust, among them being those of Judge of Schoharie County, State

Assemblyman and Senator, and Representative to Congress. He was a man of high character and wide influence, and was held in marked estimation by all who knew him. His daughter, Maria Swart, was married to Peter I. Hoes, and died in 1851, from the effect of an injury received while on a visit to New York to her son, the late Peter S. Hoes, Esq. She was a most estimable lady in all the relations of life, leaving as her memorial a name which none could mention without praise.

The eldest son, John C. F. Hoes, was born at Middleburgh, N. Y., July 13, 1811. He enjoyed the advantages of a Christian nurture, as well in the family as in the society in which his lot was cast. His home having become fixed at Kinderhook since 1817, he was brought under the pastoral care and training of that devoted servant of Christ, the Rev. Jacob Sickles, D.D. During the revival with which the Kinderhook Church was largely blessed in 1827, Dr. Hoes was seriously impressed by the manner in which his pastor urged the claims of experimental religion upon the attention of his people. "One sermon in particular," wrote Dr. Hoes, in 1869, "I distinctly recollect above all others. It was to myself a sermon of enlightening influence and convincing power, making an impression on my mind as enduring as my existence. The text of that sermon was taken from the Prophet Haggai i. 5: 'Thus saith the Lord, consider your ways,' and by the blessing of God upon that sermon, some of us were led to consider *our* ways." On August 24th of that year, at the early

age of sixteen, Dr. Hoes became a member of the Reformed Dutch Church of Kinderhook, being among the fruits of the work of grace just referred to. That this step was not the result of mere youthful emotion, and was taken after mature and conscientious deliberation, is shown by a record made by him and dated June 15, 1827, several weeks before his public profession of faith in Christ. In this paper he says: "I have set apart this day for humiliation and prayer, and particularly for self-examination and the secret dedication of myself and all that I have, or shall have, to God, for time and eternity. After having examined myself by the word of God, according to the best of my knowledge and ability, I think I can find evidence that my views and feelings in relation to God and his character have been radically changed, and that I have met with that change of heart which is called in the Bible, Regeneration, or the New Birth." He then writes down several resolutions relating to personal duties and observances, which, with the help of God, he purposes through life to perform, the last being in these words: "7th. That I will, at least once in each week, faithfully and prayerfully examine myself, to see what are the ruling motives of my heart, and also to discover whether I have indeed passed from death unto life."

This is a striking record as made by a youth of sixteen, and evinces a degree of careful self-searching, of conscious responsibility, with a maturity as well of introspection as of forecast, rarely seen in one so young, and auguring well for a devoted Christian life.

In the Kinderhook Academy, then one of the most flourishing and best-known institutions of the kind in the State, Dr. Hoes pursued his preparatory studies. The Christian ministry was his aim almost from the beginning of his Christian life, and long before leaving school for college he had fully decided on his future vocation. He accordingly entered the Sophomore Class of Amherst College in 1829, and graduated with great credit in 1832, with the Theological Seminary directly in view as completing his preparatory training for the honored office he was longing to occupy. He entered Princeton Theological Seminary the same year he left college, and after pursuing his studies there with great diligence for two years, was duly licensed to preach the gospel, by the Presbytery of New Brunswick, on September 16, 1834—his term in the Seminary, where his course was continued after licensure, not ending till 1835. Dr. Hoes while in the Seminary wisely improved all the opportunities afforded him of preparation for his great life-work. With his characteristic energy, he threw his whole soul into his studies. His note-books of seminary lectures are models of completeness, precision, and care. His discourses prepared at that time bear the characteristic marks of his subsequent preaching. They were simple, consecutive, logical, and strictly evangelical. The first discourse he ever preached was in old Kinderhook. "In that church," he wrote in 1869, "with great fear and trembling, for the first time, in the presence of my parents, and those who had known me from my

infancy, I was permitted to ascend the winding stairs to the pulpit, and preach my first sermon."

During Dr. Hoes' last year in the Seminary, he frequently supplied pulpits in the surrounding country and elsewhere, preaching, among other places, several Sundays in February and March, 1835, at Clover Hill, N. J., in the Reformed Dutch Church. This Church immediately extended to him a call to become its pastor, which, though cordially given, and opening to him a promising field of labor, he felt constrained, from a sense of duty, to decline. "The decision has been reached," he wrote to them, "from a regard to my youthfulness in the ministry, my consequent want of experience in managing church matters, and particularly those of an infant Church, and my consciousness of the need of more study and training to become efficient and skilful in winning souls to Christ." After leaving the Seminary in 1835, he officiated for several Sundays during the summer of that year in the Reformed Dutch Church of Chittenango, N. Y., the result being a unanimous call to become its pastor. Mistrustful of his ability to meet the expectations of the people, on account of his youth and inexperience, he proposed to preach a year before being installed, that the Church and he might ascertain whether the pastoral relation between them were fitting to be established. The trial being satisfactory, he was, accordingly, duly ordained and installed by the Classis of Cayuga, April 22, 1836, the sermon on the occasion being preached from 2 Cor. iv. 5, by the Rev. W. H. Campbell, D.D., late President of Rutgers College. He

commenced his labors among them with a strong mistrust of self and as strong a reliance upon the grace of God. "I would most solicitously ask an interest in your prayers," he wrote to the Consistory, "and in the prayers of all those who love our Lord Jesus Christ, at Chittenango, that He would sustain me in the discharge of my duties, and that my ministry may be blessed to the temporal and eternal welfare of your Church and congregation." He remained here, laboring with much earnestness and acceptance, for nearly two years, when his services were sought and secured for a wider field. All through his life Dr. Hoes looked back upon his brief pastorate at Chittenango with emotions of peculiar pleasure. Some interesting reminiscences of his ministry there, in the form of a letter written by himself for the semi-centennial anniversary of that church, are given in another part of these memorials.

As an evidence of the favorable record and impression left by this brief ministry of two years at Chittenango, it deserves to be mentioned that twenty-two years afterward, that is in 1859, when Dr. Hoes was laboring acceptably and efficiently in Kingston, a spirited effort was made by the Chittenango Church to secure once more the services of their former pastor, and he was accordingly recalled with great heartiness and unanimity. He was offered a salary much larger than he was then receiving, and he was informed that it was one-third more than they would be able to pay to any other pastor. "There seems to be throughout the entire Church," writes the Consistorial Committee, "one

general expression of joy at the possible idea of your becoming their pastor, and we cannot but hope that a Gracious Providence has great good in store for this people, and that you, dear sir, are to be the blessed instrument in the Divine hand of a glorious work here." Dr. Hoes could not but feel deeply gratified by this movement on the part of the people forming his first pastoral charge, but a sense of duty compelled him to decline their invitation. The Kingston Church, to which he was then ministering, had been largely blessed under his labors, and had just been enjoying a remarkable season of grace. Under such circumstances, he did not feel justified in leaving his present field of labor, and he accordingly communicated to his former people, by letter, the result of his deliberations. The Consistory, in referring to that letter, wrote :—" It brought sadness and gloom into the midst of our congregation, for they had anticipated your return to the pastoral care of our Church once more after so many years of separation—the Church of your first love. It may not be amiss to say that under the banner of your name all factions and interests were absorbed and centred upon you as the instrument, in the hand of God, of a glorious work among our people."

Dr. Hoes left Chittenango to assume pastoral charge of the Reformed Dutch Church of Ithaca, N. Y., to which, in May, 1837, he had been unanimously called, the duties pertaining to the pastorate of which he performed with assiduity, vigor, and success for a period of eight years. Here, unknown to himself, he

was undergoing a season of delightful preparation for gathering into the Master's garner richer fruits and riper harvests in that larger vineyard which was to engross the best spiritual and physical energies of his life. His ministry in Ithaca, the longest in the history of that Church, was truly memorable. The seal of God's approval was stamped upon his preaching, and one hundred and sixty-one new members were added to the Church, a larger number than followed upon the ministrations of any of its other pastors save its first, the venerable Dr. Mann.

In September, 1845, the Reformed Dutch Church of Kingston, N. Y., on the unanimous recommendation of its Great Consistory, extended a call to Dr. Hoes, which on mature deliberation he was induced to accept. In communicating his decision to the Ithaca Church, he informed them that the principal consideration which influenced him to take the step was that a more extended field of ministerial influence was opened before him, and that the leadings of Providence seemed to indicate that it was his duty to enter it. The separation was painful to both pastor and people, who were strongly united in bonds of esteem and affection; but, at his urgent solicitation, they acquiesced in the dissolution of the pastoral relation, placing on record at the same time their testimony to the "faithful and fearless manner" with which the pastor now leaving them had performed his duties, and the happy relations which had subsisted between him and his people during his whole ministry among them.

The ministry of Dr. Hoes to the Kingston Church extended to January 7, 1867, a period of more than twenty-one years. His labors as a faithful and devoted servant of his Lord abounded here with signal tokens of success. Large numbers were added to the Church. The benevolent operations of the day were commended and liberally sustained. The various interests of a large congregation were assiduously watched over and promoted, while the Church continued to occupy a high position of influence and efficiency in the community. The present spacious and attractive church edifice was erected during his ministry, and stands as a memorial to the enterprise and energy of himself and the people, whose liberality and cordial co-operation served to carry forward the work to a successful close.

In the early part of 1849, four years after his settlement in Kingston, the Reformed Dutch Church of Lodi, N. Y., sought to secure the services of Dr. Hoes, and offered him its call. There were circumstances about this field, thus unexpectedly opened, that commended it strongly to his attention, and he laid the matter before his Consistory, that their views might be compared with his own in regard to the propriety of continuing their connection as people and pastor. The Consistory, by a unanimous vote, resolved: "That it is our sincere desire that our present relation continue; and while we know of no reason why such connection should be dissolved at any time, at the present crisis especially, we think it would be detrimental to the interests of our church, and that it would be contrary to

the wishes and interest of the congregation, as well as against our own wishes and feelings. With such sentiments influencing the Consistory, and the congregation in whose behalf they spoke, and whose feeling and views they represented, the pastor had only the alternative to remain and labor where he was, by declining the offer to go elsewhere. "I can assure you," he wrote to the Lodi Consistory, in declining the call, "that I am doing violence to many strong attachments to friends and churches in your section of the State. Those were some of the most delightful days of my ministerial life which were spent with my brethren of the Classis of Cayuga, and I can assure you it would afford me great pleasure to be associated with them again in the work of one common Master; but my Consistory and people feel that I ought by no means to think of leaving them." His work in Kingston was destined to occupy many useful years yet before it reached a close, as his connection with the Church there, both in its results and its duration, was to mark the most important period of his ministerial life.

Besides the labors of his parish, Dr. Hoes was much engaged in promoting the cause of education. As evincing his interest in this department of labor, he served as a Trustee of Kingston Academy from 1846, for twenty years, and as President of its Board of Trustees from 1854 to 1864. In 1861, on account of "the duties arising from the relations he sustained to a large parochial charge, and the impaired state of his health," he resigned his membership and presidency of the

Board. That body, however, declined to accept it, and he continued its president until the Academy, by special act of the Legislature, became merged into the system of graded schools. The action of the Board of Education, in view of his decease, appears in another place in these Memorials.

The degree of Doctor of Divinity was conferred upon Dr. Hoes on July 20, 1852, by Union College. In 1867 he was elected President of the Board of Superintendents of the Theological Seminary of the Reformed Dutch Church at New Brunswick.

Dr. Hoes, for nearly thirty years, or since 1854, was a Life-Director of the American Bible Society, and a Life-Director of the American Tract Society since 1839. He was a strong friend of the Young Men's Christian Association of this place, and often visited their rooms. In May, 1866, shortly after the organization of the first Association, he presented it with a large and handsome Bible for use in its public devotional services. "If we can impress upon the minds of the young," he wrote in his note accompanying the gift, "the importance of 'searching the Scriptures,' a great point will be gained in fortifying them against the temptations to vice with which they are surrounded, and directing their steps in paths of respectability and usefulness in this world, as well as guiding them in the way of happiness in the world to come." The action of the Young Men's Christian Association in reference to the death of Dr. Hoes is given elsewhere in these Memorials.

Dr. Hoes was a staunch advocate of the cause of

temperance, and from his first entry into public life advocated its claims with perseverance and energy. He was fearless and outspoken in his denunciation of the use of intoxicating liquor, as a beverage, at a time when the cause was unpopular, and its advocates too often branded as enthusiasts and fanatics. Among the earliest addresses he delivered, were two before his fellow-townsmen in Kinderhook, before his ordination to the ministry, in which, with rare beauty of diction and strength of argument, he held up before them the fearful evils of intemperance. He never poured more pathos and earnestness into any of his discourses than in those in which he portrayed the havoc, misery, and ruin that follow in the course of the intoxicating cup. Ever feeling sure of his position, he always presented solid arguments, which he emphasized by Bible truth, unanswerable statistics, and facts drawn from personal observation. From the first he planted himself on the broad platform of "Total Abstinence," as furnishing the only permanent basis of safety. He, accordingly, had no sympathy whatever with the advocates of "Moderate Drinking," and ever denounced them as among the most specious enemies of the work. While Dr. Hoes approved of all proper external organizations and other aids in the Temperance Reform, he, at the same time, always claimed that the Church of Christ was the best temperance society. He took the position that all moral reforms were failures, except such as were based upon the teachings of Bible Christianity, and that by divorcing the claims of temperance from

the requirements of true religion, many so-called Temperance Reformers were in reality the worst enemies of the cause.

During the war for the preservation of the Union, Dr. Hoes was ever staunchly loyal and patriotic. He aided the cause with his best efforts both from his pulpit and upon the public platform. His voice was frequently heard in the various war meetings which made the old Court House vocal with patriotic utterances, and aglow with patriotic zeal, from the bombardment of Sumter to the close of the momentous struggle. He was, in the largest sense of the word, a patriot. Patriotism was a part of his religion, and influenced by its dictates, he ever sought to inspire those about him with the great responsibilities of the hour. Although he never carried his political views into his pulpit, he recognized a wide gulf between politics and patriotism, and he was never slow, upon proper occasions, in giving forth from the sacred desk the most patriotic utterances. "I am fully persuaded," he said from his pulpit in the early part of the struggle, "that we at the North are right in sustaining our National Government and overthrowing rebellion, even, if need be, at the cannon's mouth, and at the point of the bayonet." And that sentence seemed to form the key-note of all his subsequent words and actions throughout the war. He never swerved in his belief that the union of the States would be preserved, and treason made odious. "I believe," he said from his pulpit, in 1863, "that God is always fighting on the side of Right, and that, in the

result, He will vindicate the cause of Justice, Humanity, and Religion. And such is my estimate of the cause in which we are engaged. We are aiming to vindicate and sustain the Constitution of the United States as the supreme law of the land. We are aiming to perpetuate free institutions to generations yet unborn —to protect ourselves and all that we hold dear on earth from a band of wicked conspirators, who, when they can no longer control the policy of the nation, seek to overthrow the government."

On retiring from the charge of the Church of Kingston in 1867, Dr. Hoes received from the people he was leaving a testimonial which pleasantly exhibited the estimate in which his character and long services were held by his late parishioners. The testimonial was in the form of a paper, signed by more than three hundred communicants and pew-holders, who knew best and prized most both him and his work. This paper sets forth with great distinctness the qualities which had made the ministry of Dr. Hoes to the Church he had served so long, acceptable, honored, and efficient, in an eminent degree,—and as an expression of the sentiments and feelings of a flock toward a shepherd whose unwearying watchfulness had afforded them such protection, help, and benefit, reflects credit as well upon the giver as upon the recipient. On this account it is fitting that the paper, with the response to it, should appear in the present sketch, and it is accordingly subjoined:

Rev. John C. F. Hoes, D.D.

Dear Sir: The ministerial relation you have held to the "Reformed Protestant Dutch Church of Kingston," for more than twenty-one years, having been terminated by the joint action of yourself and its Consistory, the undersigned, communicants and pew-holders in that Church, cannot suffer you to leave this field of your labors, hopes, and large success, without some additional memento of the feeling of the people so long in your charge, in regard to the faithful and earnest ministry you have exercised among them. So we esteem it our duty to the Church, as much as to yourself, to obey the Apostolic injunction to "render honor to whom honor is due," and to place upon record:

First.—An expression of our gratitude to the Divine Head of the Church, that for more than a score of years, during which you have been the minister of this people, they have been kept "in the unity of the spirit and the bond of peace," as well as from the excitement and danger that often attend a change of the pastoral relation; while we have enjoyed, without interruption, and with a regularity that has added great comfort to the services of the sanctuary, the ministrations of one who has not only been "faithful in word and doctrine," but has not spared himself from any labor or sacrifice by which, in his judgment, he could advance the interests committed to his charge, and to which he has devoted the ripest vigor of his mind, and the best years of his life.

Second.—We desire to express our sense of the consistent and exemplary walk and conversation, the sound principles and untiring vigilance and zeal, by which you have done so much—under God—to sustain and elevate the character and reputation of this ancient

Church, and especially during so long a period of social, civil, and religious excitement, unparalleled in our history, and in the midst of elements not less diverse than those which, in other communities, have wrought fearful dissensions and divisions.

Third.—We have great reason to commend the executive ability and business talent you have been enabled to display in the management of the temporal affairs of the Church, throughout your whole ministry among us, and this without causing you to omit, in any degree, your attention to the spiritual welfare of the people. The very large expenditures made, at different times, in alterations and repairs, the erection of our present substantial and beautiful church, at a cost of nearly forty thousand dollars, provision for a revenue adequate to all the requirements of the Church, the rental of every available pew, and the absence of any indebtedness, are, in a great degree, owing to your efficiency, prudence, and care.

Fourth.—We bear our united and cordial testimony to the constant and unwearied acts of personal kindness; attention to the sick, infirm, and bereaved; of wise counsel to those who have sought advice in temporal or spiritual matters, which, in a very large and widely extended congregation, you have been enabled to render—and also to your strict fidelity to the constitution, standards, and customs of the Church, and the fearless presentation of scriptural truth, "whether men would hear or would forbear."

Fifth.—You have our best wishes for the health, happiness, and prosperity of yourself and family, and earnest prayer shall not be wanting that the blessings of that Gospel you have so long labored to impart to others, may cheer your own heart; and that having

"fought the good fight and kept the faith," your course, when finished, may be rewarded with "the crown of life."

Dated February 5, 1867.

REPLY.

To Messrs. Cornelius Bruyn, H. H. Reynolds, James Kiersted, T. P. Osterhoudt, Jacob Burhans, and Three Hundred other Persons, "Communicants and Pew-Holders," in Protestant Reformed Dutch Church, Kingston, N. Y.

My Dear Friends and Former Parishioners: On the day after my return to Kingston, having been absent nearly four weeks, I was agreeably surprised and delighted to receive your kind and friendly communication.

Language is inadequate to express the deep emotions of my heart in view of this renewed evidence of your respect, confidence, and affection. I know not what return I can make, except to say that it is my hope and prayer that nothing may ever occur, in the least, to mar the recollection of all that is delightful and pleasing in the protracted social and pastoral intercourse which we have been permitted together to enjoy.

You allude to the large measure of success which has attended my ministry. I am pleased that you bear witness to this fact; and it should be remembered that this success has been granted, by the Divine Head of the Church, to such an extent, that I have received into its communion between four and five hundred persons—a number larger than the present membership of the Church, while, during the same period of time, there have been organized four other churches, all drawing,

to a greater or less extent, upon the pecuniary and numerical strength of the "old mother Church."

I feel profoundly grateful for this voluntary testimonial, and would hereby express my gratitude to each and every individual whose name is affixed to it; and my prayer shall ever be offered in their behalf, and behalf of the Church for whose temporal and spiritual prosperity I have made so many sacrifices, and devoted twenty-one of the best years of my life.

Your friend and former pastor,

JOHN C. F. HOES.

KINGSTON, February 11, 1867.

After closing his pastoral connection with the Church of Kingston, Dr. Hoes did not assume again the duties of a settled pastor. His home continued in the midst of the community with which his long residence had made him so familiar, and which was endeared to him by a multitude of grateful and tender associations. His purpose was to dwell where he had longest served as a tiller and a reaper in the field, till the Lord of the Harvest should call him home. He did not, however, sit down at his ease and decline farther service at the Master's bidding. He stood ready to obey every call to preach the Word and minister to the spiritual needs of men. He supplied for a period of two years, ending December, 1872, the Reformed Dutch Church of Woodstock, N. Y., where his labors were highly blessed to the temporal and spiritual advancement of the Church. Shortly after the close of his labors there, he presented the Church with a Communion and Baptismal Service. The Consistory, in accepting it, "Resolved, that we will

keep and cherish the same as a precious memorial of our kindly and pleasant intercourse with the donor, and also of his zealous and successful labors, whereby the temporal and spiritual interests of this Church have been largely promoted." Elsewhere in these Memorials may be found the Resolutions passed by the Consistory of the Woodstock Church, in view of the decease of Dr. Hoes.

Dr. Hoes rendered stated services for shorter terms to other churches, while he frequently officiated in surrounding congregations, by whom his services were sought, and to whom he preached with much acceptance and effect to the very close of his life. Indeed, he had engaged to supply a pulpit, several miles from his home, only three days before his death, and was obliged, when sudden illness seized him, to request a friend to render the service in his stead,—and when that Sabbath dawned his spirit had fled. It was a happiness and a joy to him to preach the Gospel, and every opportunity that presented itself to proclaim Christ and bear witness to the truth, he failed not cheerfully to embrace. His wide acquaintance with the churches around him, and his acceptableness as a preacher, brought these opportunities often to him, and thus the influence which as an "ambassador for Christ" he had wielded when in charge of a parish, he continued to exert, through these frequent pulpit ministrations, to the very last.

The month of October, 1860, furnished a memorable incident in the life of Dr. Hoes, and one never to be forgotten by those who witnessed it. He was appointed by the Classis of which he was a member, at

its meeting held in June, 1860, to defend a ministerial brother, about to be brought to trial for alleged offences seriously affecting his character. At that meeting the prosecution closed its case, and adjourned until the October following, when the defence was conducted. Totally unacquainted with the facts involved, and with the testimony relating thereto, Dr. Hoes gave himself to the study and defence of the case with unwearying diligence, and in the end, after a summing up of five hours and a half, in which he displayed not only a vast amount of dialectic skill, but a marvellous acquaintance with ecclesiastical, common, and statute law, he triumphantly secured the acquittal of his client, by an overwhelming vote of the Classis. But this, his greatest forensic effort, nearly cost him his life. Walking through the streets after his return to Kingston, his brain still aglow with the terrible excitement of the case, he was violently attacked with congestion of the brain, and carried to the house of a parishioner, where in his delirium he continued to talk about the trial. Skilful medical aid was summoned, and, through unceasing watchfulness and diligence, in due time he commenced to rally from an attack which well-nigh carried him through the gates of death.

Several years before this, in 1859, Dr. Hoes was appointed by the General Synod of the Reformed Dutch Church to argue a case before the General Assembly of the Presbyterian Church, involving, to a certain extent, the relations of cordiality existing between those highest judicatories of the respective churches.

In 1867 he was the delegate from the Reformed Dutch Church to the meeting of the General Assembly of the Presbyterian Church held at Rochester. His address on that occasion was listened to with deep attention, and furnished the occasion of an incident which must have been especially gratifying to Dr. Hoes. Dr. Nelson, the Moderator of the Assembly, in the course of his reply to him, remarked that he distinctly recalled the first time he had known of the Reformed Dutch Church, and that it was through a sermon preached by Dr. Hoes himself, from the text: "But I thy servant fear the Lord from my youth." "I never have forgotten," he remarked, "and I never will forget, the impression it made upon me."

On July 13, 1871, Dr. Hoes having that day completed his sixtieth year, a large concourse of citizens, irrespective of sect or creed, met at his residence, to offer their congratulations to their fellow-townsman, and to extend to him the renewed expressions of their esteem and affection. The gathering was a surprise to Dr. Hoes, and he found it difficult at times to suppress his emotions. Toward the close of the evening, the company was addressed by the late George A. Shufeldt, Esq., then one of the veteran citizens of the town, who feelingly spoke of the influence exerted by Dr. Hoes, not only as an exemplary and devoted minister of the Gospel, but also as a bold, outspoken, and public-spirited citizen. As an evidence of the esteem in which Dr. Hoes was held in the community, this informal gathering was especially pleasing.

It is not the purpose of this sketch to give a full or minute description of the mental or moral qualities that formed the character of Dr. Hoes, nor to treat in detail of the qualities that stamped their impress upon him as a preacher and pastor, and as a laborious and successful worker in the Christian Church. These matters are presented more fully elsewhere in these Memorials, and the limits of this biographical outline require, what is indeed fitting in itself, as much brevity as may consist with fairly depicting the character and work of the honored servant of the Lord, now resting from his labors. There are, however, prominent features of his life and character which should here receive at least a passing notice.

It has often been remarked that Dr. Hoes possessed the gift of prayer in a remarkable degree. He seemed to traverse the whole plane of human experience, bodying forth, in fitting petitions, the hidden griefs and burdens of hearts sighing for such relief and consolation. Especially in times of sorrow, by the bedside of the sick and dying, he most deeply touched the chords of human sympathy. In February of 1882 he formed one of the group that lingered about the bedside of his only surviving brother, the late Peter S. Hoes, Esq., of Kinderhook. At Dr. Hoes' suggestion, wife, sister, brother, and friends knelt in prayer, and as their united petitions arose, perfumed by faith and love, the spirit accomplished its last struggle with the flesh, and entered its heavenly abode, borne on the petitions of him whose pathos of voice and tenderness of heart

are best known to those to whom he has ministered in scenes of sorrow and of joy.

Dr. Hoes was a gentleman of agreeable and courtly manners. His manly form and commanding presence will not soon be forgotten. Possessing fine conversational powers, courteous in his bearing, considerate and thoughtful in his attentions, he was a representative of that grand old type of Christian gentleman who leave their lasting impress upon our memory and hearts. "I looked with respect and admiration," wrote one of his ministerial brethren, "upon his commanding form and intelligent countenance. His speech was not only elegant, but also with precision and force his sentences came forth"; and a distinguished clergyman of New York City expressed the conviction of many besides himself, when, in referring to Dr. Hoes, he wrote: "A more courtly and delightful Christian gentleman I have not known."

Of what Dr. Hoes was in the intimate relations of the home and the family circle, it is not for us to speak at length. It requires, however, but a slight acquaintance with either him, or those whom he loved best, to see and feel that he was a most devoted and unselfish husband and father. He craved no higher happiness than that which he found in the bosom of his family, and cared for no pleasures save those in which his family could share. Ever thoughtful and considerate, nothing in the concerns of every-day life was too trivial to demand his kindly attention, and he ever stood between his family and troubling care, as the

walls of a fortress stand between its inmates and the lashing of the sea.

The character of Dr. Hoes' preaching, which gave such strength and stability to his ministry, and made him such a moral power in the community, has been justly portrayed in the addresses and discourses in another part of these Memorials. It was, however, chiefly through the duties attending the pastoral relation, that he became so strongly intrenched in the affections of his people. His record of pastoral calls was kept with his usual methodical care, and is a rich memorial of his untiring efforts for the spiritual good of his people. Going from house to house, he zealously sought for evidence that the word he had preached had not been entirely in vain. He was, in every sense, a shepherd to his people. He endeavored to lead them by his teaching and his life, and he carried withal a shepherd's sympathy within his breast. He rejoiced with those who rejoiced, and wept with those who wept. He aimed to assist his people in their spiritual conflicts and difficulties, and, never in haste to offer advice unasked, was ever ready to respond to the calls of those who sought it. And the result was that his people often brought to him the story of their troubles. When his own power was of any avail, he led them out into brighter paths, but when it failed, he fervently commended them to the grace of Him who leadeth his own "in pleasant pastures and beside the still waters." And now that he has gone, they recall his advice, his warnings, his sympathy, his devotion,

and the associations of the past become even more sacred than before. "As I look back over my early years," wrote one of his most highly esteemed parishioners, "it is strange to see how his memory is entwined with early recollection. Sermons he has preached, kind words he has said, favorite hymns he used to give out in prayer-meeting—they are just as distinct in my mind as if I had heard them yesterday, and whenever I saw him I was glad, because I remembered how much I used to reverence him."

Dr. Hoes was a man whose moral courage was largely inspired, under God, by the depth of his convictions—and he who tried to move him to speak or to act, contrary to the dictates of his own conscience or judgment, little realized, until the attempt was made, the discouraging nature of his effort. A highly esteemed member of Classis happily expressed the truth, when, in a letter written a few days after the death of Dr. Hoes, he referred to him as "a man whose convictions were deeply seated by his clear mental vision and sound judgment—so deeply seated that he would defend them with the courage of a hero." Like all such men he necessarily had opponents, some of them so pronounced that for the time they might even be called enemies; but, as elsewhere said of him, he was "more willing at any time to make an enemy than to defend a wrong." Of an enemy he was *never* afraid, but he *was* afraid to say or to do that which clashed with his convictions of Right. "He was one of the few men in the world," recently remarked one of his

intimate clerical friends, "who could stand alone when he felt he was in the right." And yet he was not a bigot. He held, on the contrary, broad and liberal views, and was always open to conviction, but *until* convinced, he adhered to his own judgment with a tenacity of purpose which self-respect and a conscious integrity both of character and of purpose are so well fitted to inspire.

It may here be briefly added that, as a citizen, Dr. Hoes was known of all men as open and fearless in his views, and fearless in his advocacy of all public measures and moral reforms which, in his judgment, affected the best interests of the community. He was a man of strong convictions, tenacious in his defence of the Right, as he understood it, and has stamped the impress of his individuality upon all public and religious movements with which he has been connected. Conservative in all his views, he was ever loyal to the principles and true interests of his ancestral Church, a staunch defender of its forms and doctrines, and, above all things, faithful in his presentation of scriptural truth. Few men have exerted a wider and more wholesome influence in the community than Dr. Hoes—an influence that will be as permanent as it has always been, in every way, rich and good.

The surviving family of Dr. Hoes consists of a wife, two daughters, and a son. He married, on September 15, 1836, Lucy Maria Randall, daughter of General Roswell Randall, of Cortland, N. Y., and sister of the Hon. Henry S. Randall, Secretary of State in

1852, and author of the "Life of Jefferson." The eldest daughter, Harriet Stephens, is the wife of the Rev. O. H. Seymour, pastor of the Presbyterian Church of Port Byron, N. Y. The second daughter, Mary Swart, resides with her mother in Kingston. The son, the Rev. Roswell Randall Hoes, is a chaplain in the United States Navy, serving at present on the Tennessee, the flagship of the North Atlantic Squadron.

The death of Dr. Hoes, which occurred February 9th, of the present year, was unexpected, and fell with the suddenness of a shock upon the community. His general health through the winter had been good, and he was frequently heard to say, during the winter months, that he was feeling in better physical condition than for several years. He was active, energetic, and buoyant, mingled freely in society, was cheerful in his intercourse with his friends, rendered public services when requested, with apparently undiminished vigor, and performed his daily duties with all his wonted promptness, alertness, and regularity. There was no sign manifested that the hour of his departure was so nigh. Ten years before, in 1873, he had been seized with a violent fever, which brought him to the verge of the grave, and confined him a prisoner in his house for six months. He then regarded the end of life as being certainly at hand, as did his family and friends, and made, with the utmost tranquillity and trust in God, his final dispositions, with death standing at the door. But the All-Wise Ruler ordered it otherwise, and after wearisome weeks he arose from his sick couch, and

very gradually won his way back to a full measure of strength, so that his loved employments could be resumed with pleasure once more. It was thought by his physicians that this stubborn illness, though seemingly conquered, had yet left behind it a disturbance of the functions of the heart, which might, at any moment, have a fatal development. Such was the explanation when the sudden result came. Dr. Hoes was seized on Wednesday evening, having been in his usual health through the day, with a severe pain and stricture in the chest, which lasted with but slight abatement for two or three hours. Relieved from this, he passed the night with a gradual diminution of the pain, and, while finding himself very weak in the morning, was able to sit up and visit with his family both in the morning and evening of the day. The following day, Friday, he seemed still better, in the morning writing a letter to his son (the last he ever wrote), and reading the daily paper. Within the last hour of his life he sat up in his room, conversing with his wife. Finding himself slightly fatigued by this effort, he returned to his bed, intimating, as he did so, a feeling of chilliness. A moment or two later Mrs. Hoes asked him a question, when he replied, "I feel too tired to talk any more just now." These were his last words. Soon after his breathing became labored, and, with a few gasps, the spirit passed away, the countenance wearing, and not afterward losing, the calm, placid expression of a person in sweetest slumber. No happier exemption from the "fierce diseases waiting around" to harrow

the closing hours of life with torture, could friend ask for departing friend than this; nor could the spirit, sighing for release, find gentler transition from its "earthly house" of bondage to the "many mansions" where endless freedom is enjoyed.

"His dews drop mutely on the hill,
His cloud above, it saileth still,
Though on its slope men sow and reap;
More softly than the dew is shed,
Or cloud is floated overhead,
'He giveth His beloved sleep.'"

C. V. S.

II.

FUNERAL ADDRESSES.

OBSEQUIES OF REV. DR. HOES.

ADDRESSES BY MINISTERIAL BRETHREN IN THE FIRST REFORMED CHURCH,

Monday, February, 12, 1883.

THE funeral of Dr. Hoes took place on Monday of the week following that in which he died. The solemn services were held in the First Reformed Church, whose pulpit he had occupied for so many of the most active years of his life. Before proceeding to the church, brief services were held at the late residence of the deceased, an impressive prayer being offered by the Rev. Dr. Chalker, of Rondout, one of the older of the clergy present, and a friend of many years of him whose remains were awaiting burial. Thirty clergymen of the various denominations in the city and from surrounding churches were present to share in rendering the last tribute of respect to their late brother and friend. Of these the Rev. Messrs. Harris and Shaw, of the Reformed Church, the Rev. Messrs. Magee and Reeves, of the Presbyterian Church, the Rev. Mr. Camp, of the Episcopal Church, the Rev. Messrs. Osbon and Coons, of the Methodist Church, and the Rev. Mr. McKinney, of the Baptist Church, officiated as bearers, and tenderly conveyed the remains of their departed brother to the church, where the casket was deposited at the head of the middle aisle, in

front of the pulpit. The spacious church was filled in every part, and as the remains were borne up the aisle the congregation arose in silent respect for the memory of one who had so long and faithfully ministered to them. The pulpit was heavily draped in mourning, which was not removed until the following Easter. Many were present from abroad and from surrounding churches in the county, all of whom had known the deceased long and well, and testified by the deep interest and feeling shown, the high estimate in which they held his character, and the sorrow which his death had occasioned.

The services opened by a dirge voluntary on the organ, rendered with much tenderness and effect, followed by the hymn, "Abide with Me," impressively sung by Mrs. Le Fevre, after which the pastor of the Church, the Rev. J. G. Van Slyke, D.D., read appropriate Scripture selections. The Rev. Sandford H. Cobb, of Saugerties, a member of the Classis of Ulster, then led the devotions of the large congregation in an impressive prayer, after which the Rev. Dr. Van Santvoord, long an intimate friend of the deceased, delivered the following

ADDRESS:

We come into these courts to-day with pensive look and solemn tread. A shaft shot by the "insatiate Archer" has suddenly stricken down before us an eminent fellow-citizen, whose name has long been as familiar to this community as a household word—whose face we have known as well almost as those of the inmates of our own homes. That name as henceforth spoken will not belong to the number of the living, and the light of that face has gone out quickly, as if a bright

lamp in a dark night were all at once extinguished. Such are the changes to which this mortal state is liable! But startling as this transition is from life to death, there is nothing about it after all so very marvellous. What is human life? "A vapor that appeareth for a little time and then vanisheth away." Man is here to-day and far away to-morrow. This sudden departure of our friend which has brought us together has compensating things about it. The life journey was not abruptly ended in the morning or at noonday, but when the sun had declined far down toward the horizon. The journey, in fact, had attained a fair scriptural roundness, the days of its years having numbered more than three score years and ten—with the fruits, the fit product of those years, well matured and many of them garnered. But a swift sundering like this from earthly loves and surroundings, even though it come to him who has filled out the Psalmist's limit, gives yet a rude shock to the living. They seem less prepared for it than the dying one himself, who at his Lord's command simply lays aside his mortal burdens, finding joy in the release. To him who is waiting and ready, sudden death is no calamity, as it is not surely a loss.

I will not dwell on these reflections, but notice in the little time allotted to me a few things in the life and character of our departed brother that should impress and instruct us as we gather around his grave.

He was a minister of the gospel, who devoted his life half a century ago to one high end, the preaching of the Cross to men, and continuing steadfast in this purpose till his life ended. He was born in Middleburgh, N. Y., July 13, 1811. After passing through Amherst College and Princeton Theological Seminary,

he was settled in 1836 in Chittenango, N. Y., his first pastoral charge, where he remained nearly two years. He removed thence to Ithaca, N. Y., in 1837, becoming the pastor of the Reformed Dutch Church there, and remaining in this position till 1845, in November of which year he was installed as pastor of the Reformed Church of Kingston, continuing this connection until January, 1867, a period of twenty-one years, making thirty-one years of continuous pastoral service since his first installation.

In these several fields of ministerial labor he showed himself an earnest and faithful steward of the great trusts committed to him, preaching the Word with directness, point, and power; active, efficient, and sympathetic as a pastor, who, knowing his people's needs thoroughly, stood ever ready to bring them with God's help such direction, comfort, succor, as the varied circumstances might require. He was "wise to win souls," and was largely successful, as the records of all these churches will show, in bringing the wandering into the fold, in persuading men "in Christ's stead to be reconciled to God." His preaching was plain, perspicuous, direct, persuasive, and evangelical through and through. It had about it nothing of "the enticing words of man's wisdom;" it was not tinctured with modern philosophizing notions or speculations, nor did it bear the marks of the moral essay style of smooth, pointless talk, nor of the vapid humanitarianism that puts man and his virtues in the foreground and God nowhere, nor did it seek to startle by grotesque similes or pyrotechnic displays.

Our brother had nothing of this in the message he felt honored to proclaim. But he sought to move men by pointing them to the Cross. He determined to

know among men only "Christ crucified, to the Jews a stumbling-block, to the Greeks foolishness," but to those who receive him, "Christ the power of God and the wisdom of God."

It was the gospel as thus set forth during all the years of his ministry that gave to his work the successes which crowned it. The longer he lived the more fully satisfied he became that this was the true mode, honored of God in the past, and to be blessed in the future. In his own experience he had tested and seen the fitness and effect of thus preaching the gospel —his pulpit utterances continuing to the very last to be listened to with interest and profit by the various churches of his own and other communions by whom his services were frequently sought, after his retirement several years ago from the pastoral office.

To preach the gospel was not only a delight to Dr. Hoes, but he loved the Church, the Zion of the Lord, and all its interests. He loved his own branch of the Church warmly, but not in any narrow sectarian spirit, for he was Catholic in his sympathies and broad in his charity toward those of other communions. He joyed to hold fellowship with ministerial brethren of different names, holding a common faith. He took a deep interest in the Ministerial Association of this city, attended its meetings regularly, and participated in its fraternal discussions. I am sure the pastors present of the different churches, who will sadly and tenderly convey from this house the remains of their departed brother and friend to his burial, will testify to the truth of what I say, as they mourn that they shall see his face no more in these wonted Monday gatherings.

And this kindly feeling toward churches of other names was shown in his often officiating in their pulpits

or sitting in their congregations as a worshipper. Of his own Church he had a close and accurate knowledge, extending not only to her clergy and laity, but to the history of many of the individual churches, as well as of this particular one, whose history he has chronicled, and with whose growth, progress, and expansion his name is permanently associated. Indeed, this comely temple where we worship to-day is his monument, owing its erection to his tact, enterprise, and earnest efforts, seconded by the zeal, liberality, and progressive spirit of the people "who had a mind to build."

No minister, probably, in the denomination he belonged to, was more familiar with the constitution and laws of the Church, was better able to explain and apply them, or could defend them with more ability on the floor of our Church courts. He was a man of strong and positive convictions, and was wont to express his sense of what was right or wrong in decided terms, and some might regard him, and no doubt did, as somewhat too rigid and tenacious in maintaining his own views, and as too little conciliatory toward those of his opponents. But this arose in part from the very strength of his convictions, and his wish to impress other minds with what seemed so clear to his own. He knew, however, how to yield gracefully when the weight of argument was clearly against him. It is pride of opinion that makes it often the hardest lesson for any of us to learn, when it is that we have the worst of an argument, or when to acknowledge ourselves vanquished. It is a lesson some of us never learn. Our departed friend was not only strong in debate and influential in church assemblies, but he was a man of thorough business capacity and habits, so far as practical every-day life is concerned, forming an honorable

exception in this respect to many of his order, who seem never to know, or to be able to learn, how to manage matters of this world with judgment and skill. They seem to act as though common sense and discretion in practical affairs were antagonistic to true devotion or spirituality. But the apostle combines them when he enjoins, "not slothful in business, fervent in spirit, serving the Lord"—implying that heedlessness or loose management in matters of practical life has no fit connection with a fervent spirit, but rather the reverse, and that he serves God best who is wise, diligent, and faithful as a steward in both temporal and spiritual things. Our deceased brother loved order, system, regularity, in all things. He had exact knowledge of affairs in every ecclesiastical department and in every social or public relation, in the household, in the Church, and in the Classis in which for years he held a responsible trust, which he administered with admirable wisdom and fidelity. In all trusts committed to him, in all positions he occupied, these habits of method, order, and punctuality were manifest—the habit especially of doing at once, and doing well, what duty required, instead of putting it off for another day or a fitter season. He was enabled in this way not only to economize time, but his work of whatever kind was facilitated, and by being promptly and properly done, was done more thoroughly and effectively.

But I must hasten to close this imperfect survey, pausing only to add that for those who knew our deceased friend best, and shared his unreserved counsels and intimacy, this bereavement has its sharpest pang. I will not draw aside the veil which conceals the anguish of the members of his little home circle who, reeling under this shock, scarcely realize as yet the full dimen-

sions of their loss. How vain are human consolations in such an hour as this! And the balm of mortal sympathy—how little can it do toward staunching such a wound! Yet is there one Physician whose skill reaches the worst hurt of every bleeding heart—and one refuge where the stricken weary may rest "till calamities be overpast." These sorrowing ones are under the faithful guardianship of the widow's God, and the Father of the fatherless, and the faith they have learned to cherish will prompt them to look up and cling to "the Rock that is higher than they," till in the Father's own good time the promised boon shall come—"beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

There is a larger circle who are tenderly moved as they gather around these lifeless remains. They are the many friends who have grown up and increased around this servant of God during all the years since his lot was first cast in this community, and who remain alive, while other friends nearly as numerous have gone before him to the silent land. How many are present who have heard, and many times, from his lips, the messages of mercy through Christ; how many who have been soothed by him in their sore sorrows; how many beside the couches of whose dear ones about to die he has brought the ministry of prayer and solacing words, and then, the spirit fled, committed the dust to dust, cheering the survivors with the promises of Him who is "the resurrection and the life!" How many are there here whose hands were united by him as their lips pronounced the irrevocable marriage vow, and how many brows on which in infancy his hand impressed the baptismal seal! Ah! memories and associations such as these clustering around the honored and revered

form so soon to be buried out of sight forever, have a strong power to touch the heart, and prompt its irrepressible utterances of gratitude and affection. We honor these emotions as the tribute which the heart loves to bring and consecrate to one who, having faithfully served his generation by the will of God, has at length, full of years and of honors, gently fallen asleep.

Pastor, teacher, counsellor, guide, father, brother, friend, we bid thee farewell. Thy arduous course is finished, the peaceful rest has come. We remember hearing thy lips repeat the words of James Montgomery, so familiar, yet so expressive, over the remains of two honored ministerial brethren of the Church within a few years past. We take up these words and repeat them now to express thus our sense of thy life work with its fruits following, and to place them as thy own fitting memorial:

> "Servant of God, well done,
> Rest from thy loved employ,
> The battle fought, the vict'ry won,
> Enter thy Master's joy."

The Rev. J. N. Voorhis, Stated Clerk of the Classis of Ulster for many years, and long associated with the deceased in official and fraternal relations, then spoke as follows:

MR. VOORHIS' ADDRESS.

My Dear Friends and Brethren in the Ministry: We have met on a solemn occasion. He who has long been known to us, and whose name had become as familiar to us as a household word, has laid down his armor; he rests from his labors, and his works do follow him.

He has left these earthly scenes, and gone to occupy "a house not made with hands, eternal in the heavens." Having finished his course, he has gone to join "the general assembly and Church of the first-born who are written in heaven." Wherefore we can say to these weeping friends to-day, "Comfort one another with these words." I know your hearts are sad; they overflow with sorrow, because an affectionate husband, a kind father, and a dear relative and friend, has been stricken down so suddenly, so unexpectedly. But while you are overwhelmed with grief, and feel that the stroke is heavier than you can bear, remember that God gives his people grace according to their day, and according to their need. There is a refuge provided for every season of trial and bereavement. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." God grant that you may be reconciled to the thought, that your loss is his eternal gain.

I feel that I can speak with some confidence with regard to our deceased brother, since my first acquaintance with him was formed nearly forty years ago. I still remember distinctly the Christian courtesy with which he received me the first time I entered his dwelling, and from that day till death sundered the friendly tie, our relations and intimacy were of a most pleasant character. There is perhaps not a minister in this county with whom Dr. Hoes has spent more Sabbaths, during the last sixteen years of his life, than he has with me and my family. Consequently, he has on many occasions assisted me in my pulpit duties while I was pastor of the Esopus Church. And I know, and all my ministerial brethren know, that his preaching was always of an evangelical character. He was not carried away with the new-fangled notions of modern times. He believed in the

good old way of Christ and his apostles, and both publicly and privately he "earnestly contended for the faith which was once delivered unto the saints." Jesus, "the resurrection and the life," "Christ and him crucified," were themes upon which he delighted to dwell. In all his pulpit productions it was his aim, in the language of Dr. Prime, in last week's *Observer*—a dear friend and classmate of our deceased brother—to preach "the simple Gospel of Christ, unmixed with doubts or disputes, the same that of old time comforted our fathers, and in whose faith our mothers died—going up to glory on the wings of angels with songs and everlasting joy on their heads." This is the Alpha and Omega, the sum and substance, of the Gospel which our deceased brother loved to preach—and the minister who is not satisfied with this, might rather lay aside his clerical robes and follow some other pursuit.

By nature, by culture, and by grace, our deceased brother was fitted to move in any society, and this was doubtless one reason why his presence was sought after in social gatherings. His appearance commanded respect in any assembly, and his manners and conversation were of a dignified character. His executive abilities, too, were of a superior order, and gave him prominence in all our ecclesiastical deliberations. Brethren of the Classis of Ulster, we shall greatly miss him in our meetings. He was always there, unless necessarily detained. For many years he managed the finances of the Classis with marked ability and entire satisfaction. The last public service in which I engaged with our deceased brother, Dr. Van Santvoord joining us, was at the installation of the Rev. Mr. Wurts, at Woodstock, on the 17th day of December last. This was doubtless the last Classical act he performed.

About a month ago I called to see our deceased brother, and it proved to be the last interview I had with him. I found him sitting in his back parlor with a pile of letters and papers lying by his side on the floor. After a few preliminary remarks which passed between us, he said to me, "I am looking over my old letters and papers. I feel that when a person is approaching the age of seventy-two years, it is time for him to see what he wants to preserve and what he wishes to destroy." Little did either of us think then that there was but a small space left between him and death. I cannot say why it is, but I have had an impression in my mind that Dr. Hoes would survive me, and I have borne that in my mind for some years. And I thought if that were the case, it was my desire that he should do for me, what I am, in a small part, doing for him to-day. But the Lord makes no mistakes, and he does all things well. Others may not have felt so. I am willing to admit that Dr. Hoes had his faults, but point me to one who is without faults. I regarded him as a valued friend and judicious counsellor. I have enjoyed many pleasant seasons, in consequence of my intimacy with him. He was a man of a clear and well-balanced mind—a person upon whose judgment one might safely rely. But his work is done, and we shall enjoy his presence no longer in our midst. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Brethren in the ministry, and members of the Classis of Ulster, when we look to the past and call to mind how, without a moment's warning, the Rev.

Martin L. Schenck, a genial companion, was suddenly stricken down in the midst of his days and usefulness—the Rev. William B. Merritt, while the bloom of youth was still resting upon him, after a brief sickness, was told, "Enter thou into the joys of thy Lord"—our beloved Blauvelt, while hastening through one of your own streets to reach a train of cars, was suddenly arrested by the angel of death, and in a few brief hours breathed his last—and now again, by the unexpected departure of our revered friend and brother, Dr. Hoes, we are reminded of the brevity and uncertainty of human life. While living, these brethren were all, for a longer or shorter period, members of the Classis of Ulster. Nor should we forget the amiable Talmage, whom we all respected and loved, and who, though having passed the years of threescore and ten, was still engaged in active duty when the Saviour called him to come up higher. These providential dispensations speak with great emphasis to those who still remain, "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."

The closing address was delivered by the Rev. James Demarest, Jr., D.D., late pastor of the Second Reformed Church of Kingston, who had, during the whole period of his pastorate to the Second Church, maintained a close intimacy with the deceased.

DR. DEMAREST'S ADDRESS.

I am here to-day as a friend of the later years of the deceased, to share with you in the last tribute of respect to his memory. Dr. Hoes was among the first to give me a cordial welcome to Kingston, when I came

here between eight and nine years ago, and during the last few years of my ministry in this city he was frequently among my auditors at the sanctuary services. Thrown thus with him into relations of close neighborhood and religious intercourse, I came to know and appreciate those qualities of character which made him for so many years a man of mark, and attached to him so closely the many friends who to-day mourn his loss. It is from my personal experience of his friendship, which I found sincere and constant, that I bear grateful testimony to-day to the uniform courtesy, kindness, and consideration with which he bore himself toward me. I know of no instance in which he was lacking in fidelity to the obligations which a recognized friendship imposes. I do know, on the other hand, that in not a few instances, without solicitation or knowledge on my part, he performed for me the kind and unexpected services of a generous friendship.

Dr. Hoes was a man of unusual force of character. He possessed great strength of will and tenacity of purpose, with varied resources for the accomplishment of his plans. He was also capable of strong feeling, and sometimes gave strong expression to his feelings —a style of character in which grace not unfrequently accomplishes much, with but slight credit. There was nothing of the half-way sort about him. He was positive and thorough in all characteristic qualities.

As a minister Dr. Hoes was a man of positive convictions. He had no patience with a temporizing, apologetic tone in the pulpit. He loved the old-fashioned theology, in its old-fashioned form, and preached it with clearness and emphasis. His trumpet gave no uncertain sound. And in this respect we shall do well, brethren of the ministry, of whom I see

so many here to-day, to imitate his example. In this age of skepticism, breathing as men do an atmosphere surcharged with doubt, it is of the highest consequence that those who assume to declare the eternal verities of God's truth should speak with such manifest earnestness of belief that there can be no mistake, and no perversion of their teaching. If the pulpit do not maintain the steadfast integrity of a confident adherence to divine truth, where will the age find a bulwark against the surging waves of unbelief? When Lot and his family lingered in Sodom, under the impending judgment, the angels laid hold on them and brought them out. Even so must the preacher of God's gospel of salvation lay hold of men by the earnestness of assured conviction, and hasten their escape from the judgment that hangs over the guilty. It was with such earnestness that our departed friend declared his message as God's minister. He doubted not its divine verity, and deeply felt its transcendent importance, so that when he stood up before men to speak to them in God's name, his heart was in every word. The message which he declared was to him the undoubted truth of God, and it could admit of no peradventure or modification. His positiveness of conviction gave a force to his preaching which otherwise it would not have had, and which is in truth one of the highest essentials of power in the pulpit.

Entertaining such clear and decided views of divine truth, it was natural that he should take a deep interest in the progress of Christ's kingdom. That he did so was evident from his pastoral fidelity—of which there is abundant testimony, and the traces of which I have found in prosecuting my own ministry in this place —and also from his ready helpfulness in all that per-

tained to the advancement of religion in the various branches of the Lord's kingdom. In the prayer-meeting he was ever ready with a word of exhortation, or an offering of prayer. In the contributions of the Church his own benefactions to the various objects of benevolence were gladly included. In seasons of special interest he was wakeful and watchful for souls. In the Sabbath services of my late Church his portly form was often seen moving up the aisle, and when there his evident interest and appreciation were a pleasurable stimulus. As a near neighbor and friend I found him most cordial, sympathetic, and helpful.

I need scarcely speak of what Dr. Hoes was in his family. Those who are most nearly concerned in the loss which his departure entails, understand far better than any one can express, how affectionate and devoted he was in the relations of husband, father, and grandfather. When, a few years ago, his daughter-in-law suddenly passed away from earth, the sadness of the bereavement seemed visibly marked upon his whole appearance and bearing, affecting him only less than the son who was called to bear the shock of so grievous a calamity. The affectionate interest with which he counselled and planned for the welfare of the several members of his household is too well understood by them, and probably by all, to require more than simple mention.

There may be regrets to-day that, in some respects, our departed friend had not realized the full fruition of his hopes—that he did not live to see some things accomplished which he desired to realize. But who shall say that his life was not complete according to God's plan for him? Doubtless death will find each one of us with something left undone—some purpose unfulfilled, some

cherished project unaccomplished. But death is a great revealer—it is dark, indeed, on this side, but light on the other. Death lets in the light upon the passing soul, and discloses the relations of things in a way past our mortal senses to discern, showing how disappointment may turn to victory, and limitation to a larger liberty. In this brighter light which death has brought to him, we are content to leave our now translated brother, who in God's light sees light, and understands, better than was possible here below, the true meaning and bearing of those providential events that made up the life-plan which God ordained.

"It is not death to die—
To leave this weary road,
And, midst the brotherhood on high,
To be at home with God.

. . . . . .

"It is not death to bear
The wrench that sets us free
From dungeon chain, to breath the air
Of boundless liberty.

. . . . . .

"Jesus, thou Prince of Life,
Thy chosen cannot die:
Like thee they conquer in the strife,
To reign with thee on high."

The closing prayer was offered by the Rev. N. S. Chapman, the oldest surviving member of the Classis of Ulster, after which Dr. Muhlenberg's beautiful hymn beginning,

"I would not live alway, I ask not to stay,
Where storm after storm rises dark o'er the way,"

was sung, and then the remains of the honored deceased, the countenance wearing a most placid and beautiful expression, were viewed by the pensive multitude, who passed silently and solemnly by, many being visibly and deeply affected as they gazed for the last time on the face of one associated with the deepest and tenderest experiences of their lives. The burial took place at the Wiltwyck Cemetery, in a lot belonging to the family of the deceased, where, in the presence of large numbers of those who had known, respected, and loved him, he was laid tenderly to rest, in a grave beside and within which loving hands had plentifully strewn evergreens, emblematic of the ceaseless life of the immortal part, and the unfading crown which adorns the brow of the ransomed. The services at the grave were conducted by the Rev. Dr. Van Santvoord, Dr. Demarest pronouncing the benediction.

III.

PUBLIC TESTIMONIALS.

PUBLIC TESTIMONIALS.

THE death of Dr. Hoes elicited testimonials of respect not only from the First and Second Reformed Churches of Kingston, but from several bodies —ecclesiastical, religious, and educational—with which he had been connected for longer or shorter periods, and with some of which he was connected when the release from labor came. These varied tributes speak in uniform tones of the high estimation in which his character and services in the cause of truth and man's welfare were held by all with whom he had been associated in religious and benevolent work. They refer to the qualities which gave him a commanding position in whatever society his presence, co-operation, and influence had been enjoyed, recount his usefulness in the various official relations he had sustained, and speak with deep feeling of the sense of loss occasioned by his removal from the pleasant communion of other days. As exhibiting the sentiments of those who had been most closely associated with him in counsels and efforts to promote the best interests of the Church and of society, these testimonials have a special interest and value.

THE FIRST REFORMED CHURCH OF KINGSTON.

The First Reformed Church of Kingston, in which the largest part of Dr. Hoes' active ministry was passed, took the following action on the day of his burial :

At a Meeting of the Consistory of the First Reformed Church, held on Monday evening, February 12, 1883, a minute was adopted of which the following is a copy :

WHEREAS, The body of the Rev. Dr. Hoes has been this day laid in its final resting-place, it is but fitting that we put upon record our sense of the solemnity of the event which interrupts the associations by which he is linked to the history of this Church, and that we tender to his bereaved household our condolence and sincere Christian sympathies, and commend them to the God of all consolation.

In addition to the minute previously adopted, offering condolence to the family of the late Rev. Dr. Hoes, the Consistory of the First Reformed Church adopted the following preamble and resolutions :

WHEREAS, The death of the Rev. J. C. F. Hoes, D.D., formerly a pastor of this Church, removes from our midst one who has long occupied a conspicuous and influential place in this community, who has touched the lives of so many at the sacred hours of baptism, bridal, and burial, and who has been associated with the spiritual experiences of so many of God's people ; therefore be it

RESOLVED, That we express our sense of the solemnity of the hour, which brings to an end the testimony of an ambassador of God. We hear the echo in our souls of invitation and entreaty, but the voice which uttered them is mute. We recognize the faithfulness with which the message was given. We honor that fidelity which was true to the simplicity of the Gospel. Be it ours to bear witness in our lives to the earnest ministry of him who once preached unto us the truth of Christ.

RESOLVED, That we here put upon record our appreciation of the value of the ministry of Dr. Hoes. To a strong and vigorous personality he united the purpose of a consecrated life. This purpose contemplated supremely the maintenance of sound doctrine and the advancement of the interests of the kingdom of Jesus Christ. No cause of vital religion was ever consciously betrayed in his hands. However men might differ from him in regard to methods, the supreme aim of his life could not well be doubted, nor did his zeal lack the sanc-

tion of the divine approval. His ministry was honored by success and influence.

RESOLVED, That we renew to his bereaved family the assurance of our sympathy, and commend them to the God of all consolation, who is able to fill the darkest night of trial with light serene.

RESOLVED, That as a token of respect to the memory of the Rev. Dr. Hoes, the pulpit be draped for thirty days.

RESOLVED, That a copy of these resolutions be transmitted to the family.

M. WESTBROOK SNYDER, *Secretary.*

March 5, 1883.

THE SECOND REFORMED CHURCH OF KINGSTON.

The Second Reformed Church, organized in 1850, and mainly from families set off, for the purpose, from the First Reformed Church—families who had formed for several years a part of Dr. Hoes' flock—paid the following tribute to their former pastor, who, during his last years, had been a frequent worshipper with them, and, from time to time, preached to them the Word so often heard from his lips before separating from the mother Church.

At a meeting of the Great Consistory of the Second Reformed Church of Kingston, N. Y., held Monday evening, February 12, 1883, the following preamble and resolutions, offered by Hon. Marius Schoonmaker, were unanimously adopted:

The Rev. Dr. John C. F. Hoes, of this city, after more than twoscore years of diligent, able, and effective service in the cause of his Redeemer, has been suddenly called to his heavenly, unending rest. It is fitting that we, the Consistory of the Second Reformed Church of Kingston, who will hereafter miss his familiar face from his accustomed seat of late

years in our sanctuary, should give an expression of our feelings upon the mournful occasion ; therefore be it

RESOLVED, That the Rev. Dr. Hoes, during the many years in which he has been a citizen of this locality, as well in the capacity of pastor of the First Reformed Church of this place, as in the walks of private life since his retirement from active service, has ever shown himself to be a devoted follower of his Lord and an earnest, able, and conscientious advocate of the doctrines of Holy Writ.

RESOLVED, That we duly appreciate and bear witness to his attachment and sympathy of late years, since his withdrawal from the active duties of the pastorate, toward our particular branch of the Christian Church, exhibited especially by his uniting with us in partaking of the Lord's Supper, by his frequent attendance and liberal contributions at the regular services in our sanctuary, by his uniting his prayers with those of our people at the weekly prayer-meetings, and by his volunteering and rendering efficient aid and assistance in the Sabbath-school attached to our Church.

RESOLVED, That we tender to the widow and family of the deceased our sincere sympathy in this their great bereavement. We point them for consolation in their sad trial to the promises of the Gospel and to the Throne of Grace, in which we know that they fully trust.

RESOLVED, That a copy of these resolutions be sent to the family of the deceased.

By order of the Consistory,

HENRY ABBEY, *Clerk.*

THE CLASIS OF ULSTER.

The Classis of Ulster, with which Dr. Hoes had been connected nearly thirty-eight years, at its regular Spring Session, April 17, 1883, adopted the following minute :

The Committee appointed to prepare a minute expressive of the sense of the Classis in regard to the recent death of one of its members, would respectfully report the following :

Since the last meeting of the Classis the Rev. John C. F. Hoes, D.D., has been removed from the Church on earth. We feel sensibly to-day the absence of this venerated and beloved fellow-laborer, whose connection with this body had continued for a period of thirty-eight years. His constant and punctual attendance on its sessions, his deep interest in all matters pertaining to the work and welfare of the Church, his familiarity with its constitution and laws, and the forms and usages of the denomination, his intelligence and sagacity in the treatment of practical affairs, his readiness as a debater, the earnestness and ability with which he presented his strong convictions of truth and duty, together with the dignity and urbanity of his intercourse with his brethren, impressed his personality upon the Classis in a marked degree, making him one of its most valuable members. The office of Quæstor was held by him nearly as long as his connection with the Classis continued, and its duties were discharged from first to last with the utmost exactness and fidelity. The death of one so long a member of this body—so prominent in counsels and deliberations, and so intimately and pleasantly associated with its members—is felt as no ordinary bereavement. We bow to the will of the Infinite, who, in his own good time, has bidden his servant to rest from his labors, and while reverting with saddened hearts to the pleasant intercourse now broken off and not to be resumed on earth, we are cheered as we remember that the pain of our loss is not worthy to be compared with the joy of what is gained by him. While we bear testimony to the uprightness and consistency of our deceased brother's Christian life and character, his steadfast loyalty to the Church and her Head, the fidelity of his life-long labors in the Master's cause, we find assurance given that in his passing from us into the silent land, it was only to become enrolled in the bright company of those who, "faithful unto death," wear, through the Lord's mercy, the "crown of glory that fadeth not away."

C. Van Santvoord,
J. N. Voorhis, } *Committee.*

THE KINGSTON MINISTERIAL ASSOCIATION.

At a meeting of the Kingston Ministerial Association, held on Monday, February 26, 1883, the following preamble and resolutions were unanimously adopted, and ordered to be published in the city papers, and furnished to the family of the late Rev. John C. F. Hoes, D.D. :

WHEREAS, It has pleased the Great Head of the Church to remove from the midst of us our brother, John C. F. Hoes, D.D., for many years the able and efficient Secretary of the Kingston Ministerial Association, and desiring to place on record a tribute to his memory, and our kindly regard for his character as a man and Christian minister, therefore,

RESOLVED, That in the removal of our brother we have lost an earnest and faithful member, whose counsel and untiring zeal have contributed so largely to the continuance and profit of our fraternal gatherings. No member will be more missed than our venerable brother, whose friendly face and stately form shall be seen by us no more until the coming of the Lord.

RESOLVED, That we, as Christian ministers, gratefully recognize and record our appreciation of his long and faithful service in the ministry of our Lord, and those qualities of mind and heart which have made such a deep impression upon his times, especially upon this community in which he had spent the best years of his life.

RESOLVED, That we hereby express our sense of the loss sustained by the denomination of which he had been for so many years a conspicuous preacher and leader; and we tender our cordial and Christian sympathy to the widow and children of our departed brother, praying that "the Father of mercies and God of all comfort" may comfort them with "the consolation that abounds in Christ."

THE KINGSTON BOARD OF EDUCATION.

At a meeting of the Kingston Board of Education, held on March 26, 1883, the Hon. F. L. Westbrook, a member of the Board, spoke as follows:

MR. PRESIDENT: In February last Rev. Dr. Hoes was called to his final account. For many years he was a resident of this place, the pastor of its oldest and foremost Church. Being a man of strong intellect, thoroughly trained and cultured, and of marked force of character, he was one of that class of clergymen whose influence extended beyond the confines of his own congregation, and made a deep and lasting impress on the community in general. I do not propose delivering a eulogy on his life or character. That has been fittingly done at other times and places. But I deem it proper, in view of the fact that Dr. Hoes was for so many years one of the trustees of the Kingston Academy, and its President for ten or more years, and ever took a deep interest in its welfare, both before and since it came under the control and management of this Board, that we should make some expression of the feeling of loss that the cause of education and this time-honored institution have sustained by his death. I offer these resolutions:

WHEREAS, It has pleased the Sovereign Disposer to remove by death the Rev. John C. F. Hoes; and

WHEREAS, During a residence in this community for nearly forty years, Dr. Hoes was prominent as a warm friend and earnest supporter of education, having been for many years a trustee of the Kingston Academy, and President of its Board of Trustees from 1854 to 1864, when the Academy became merged into the system of graded schools; and

WHEREAS, It is fitting that the services rendered and the influence exerted by him in behalf of sound education in general, as well as in this locality, should be recognized by this Board; therefore, it is

RESOLVED, That in the death of Dr. Hoes the cause of education has lost a friend who stood ever ready to advocate

its interests, and whose influence, arising from his culture, his position as a Christian minister, his strong and exemplary character, was earnestly and steadfastly exerted to promote the high ends which it is the object of all true education to attain.

RESOLVED, That we express our hearty appreciation of the valuable services rendered by Dr. Hoes, during his long connection with Kingston Academy, as shown in wise counsel, clear judgment, practical management, and broad and enlightened views, seeking ever to reach the best results by the fittest means, and that we regard the present system of education (an outgrowth of the former one), whose benefits are now enjoyed by this community, as greatly indebted for its success to his counsel, encouragement, and co-operation, and that his efficient services to the interests of education will reach out in their influence into the future, and prove an abiding benefit.

RESOLVED, That these resolutions be entered in the minutes of this Board, and that a copy of them be sent to the family of Dr. Hoes, to whom we tender our sympathy in their bereavement, and also be sent to the city papers for insertion.

The resolutions were unanimously adopted.

THE KINGSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

WHEREAS, It has pleased our All-Wise Heavenly Father to remove from this community our venerable and esteemed brother, Rev. John C. F. Hoes, D.D., who has been identified with our Association from its birth, and who, by his words of counsel and practical aid, has contributed largely to its existance and growth; therefore,

RESOLVED, That at this our first regular quarterly meeting since his decease, we, the Young Men's Christian Association of Kingston, N. Y., express our regret at the loss sustained by the community at large, and by our Association.

RESOLVED, That we tender our earnest sympathy to the family of our deceased friend and brother, and earnestly pray that the God of all grace may sustain them in this the hour of their affliction.

RESOLVED, That a copy of these resolutions be sent to the bereaved family ; that a copy be published in the daily papers of our city ; and also that they be entered on the minutes of the Association.

GEORGE B. MERRITT, *President.*
BENJ. S. MYER, *Secretary.*

THE HUDSON RIVER MINISTERIAL ASSOCIATION.

In view of the death of the Rev. Dr. J. C. F. Hoes, the Hudson River Ministerial Association ordered put upon its records, and directed to be transmitted to the family of the deceased, and to be published in *The Christian Intelligencer* the following minute:

There has been no presence more familiar in the gatherings of this Association than that of Dr. Hoes, and no counsel or criticism more valued than those he offered. Of wide intelligence, active mind, great keenness of observation and acuteness of reasoning, together with intense devotion to the forms and symbols of our Reformed faith, he ever exercised a marked influence in all circles of his activity. His long service in the Church, his prominence in matters of Church polity, and his great adaptiveness to the management of affairs, made him a valued and influential member of any body to which he belonged. A member of this Association, from the first year of its existence, he has always been an interested participator in its meetings, commending himself alike to our respect and affection. At this meeting it is a loss to note his absence, and a far greater loss to know that he will be with us no more on earth. The recollection of his presence, his friendly intercourse, and his wise counsels, will ever abide a pleasant memory with us all. We would thus express the sense of our own loss, and extend our sympathies to his bereaved family.

Adopted at Poughkeepsie, April 4, 1883.

THE REFORMED CHURCH OF WOODSTOCK, N. Y.

The Reformed Church of Woodstock, N. Y., to which Dr. Hoes ministered as stated supply for two years—1870–72, took the following action through its Consistory:

The Consistory of the Reformed Church of Woodstock having heard, with deep sorrow, of the death of the Rev. J. C. F. Hoes, D.D., desire to put on record their testimony to his great worth, and also their sense of a personal loss; therefore,

RESOLVED, That we feel that a master in Israel has fallen, one who was thoroughly furnished as a good and valiant defender of the Cross, and who was strong in all efforts for the glorifying of the Lord.

RESOLVED, That we, as an individual Church, realize that we have lost a true friend—one who, while supplying our pulpit for two years, endeared himself to the families of the church, and to both the old and the young, by his uniform Christian kindness and courtesy—and one whose wise counsels and aid, in both the material and spiritual affairs of the Church, contributed much to the strength and prosperity of our Church.

RESOLVED, That we will always cherish his memory, and that these resolutions be put upon our records.

By order of Consistory,

WILLIAM A. WURTS,
President of Consistory.

FROM MINUTES OF PARTICULAR SYNOD OF ALBANY.

The following biographical notice of Dr. Hoes formed a portion of the report of the Necrological Committee made to the Particular Synod of Albany, at its session held at Schoharie, N. Y., in May, 1883, and was published in the proceedings of that body:

The Rev. John C. F. Hoes, D.D., died at Kingston, N. Y., on the 9th of February last, in the seventy-second year of his age. He had long occupied a prominent place as a minister of the Reformed Church, in which he was born and passed his whole ministerial life. Though he had lived beyond threescore years and ten, when unexpectedly called to his rest, his apparent health and mental freshness and vigor were such that several years of active and useful life might have seemed still open before him.

He graduated from Amherst College in 1832, finished his theological course in Princeton Seminary in 1835, and was called the same year to become the pastor of the Reformed Dutch Church of Chittenango, N. Y. In 1837 he assumed the pastorate of the Reformed Dutch Church of Ithaca, N. Y., continuing in this position till the fall of 1845, when he was installed as pastor of the Reformed Dutch Church of Kingston, N. Y., retaining his office till 1867, a period of more than twenty-one years. After he retired from the pastorate of this Church, Dr. Hoes entered upon no regular pastoral charge, though his services were often sought by neighboring churches, to one of which, the Reformed Church of Woodstock, he ministered statedly for two years.

He was a well-furnished, intelligent, faithful, and efficient minister of the Word, thoroughly evangelical in doctrine and in his preaching, in which he sought to present "the whole counsel of God," and to bring the great truths of God's wisdom and redeeming love, through Jesus Christ, home to the heart, the understanding, and conscience of man. His "trumpet gave no uncertain sound," and the message he felt honored to bring was never vague or misty, so that the hearer not comprehending it, might easily evade its force. It was perspicuous, direct, and pointed, so that every one listening must needs feel the significance and bearing of it as a matter of personal concern, and as impressing personal responsibility.

This preaching bore its appropriate fruits, as shown in a people well instructed, earnest in Christian effort, and ready at the call of Christ to do cheerfully whatever good work their hand found to do. He was, moreover, a laborious and adapted

pastor, carefully watching over all the members of his charge, and suffering the interests of none to be jeoparded by a lack of proper attention and care. His love of order and system was very marked. All his affairs, private as well as official, were subjected to the most systematic arrangement and control. His knowledge, which was full and accurate, extended to the minutest details of things important for him to know in order to make his administration effective. His ministry was successful wherever it was exercised. Many souls were given him by the Master as the fruits of his earnest and devoted service, and in his last and longest pastorate, there were material as well as spiritual evidences of growth and prosperity which will serve to make his ministry there marked and memorable.

Dr. Hoes was a prominent and influential member of our Church courts, he was a ready and able debater, had independent views of things, and was strong and fearless in expressing his convictions. He was thoroughly familiar with the constitution, rules of order, and usages of the Reformed Church, and this gave him additional influence in deliberative bodies, where he united the courtesy of the Christian gentleman to the knowledge and ability with which he supported his opinions. The Church will miss him in her public assemblies, and especially the Classis to which he had belonged nearly forty years, and in which he had held a responsible office nearly as long, his loss will occasion a vacuum which it will seem hard indeed to fill.

In the community where the most of his years were passed, his loss will be long and seriously felt. He was exemplary in his domestic and social relations, was a loyal and true friend of the Church, a warm supporter of education, a good citizen, a kind neighbor, a man of pure life and undoubted piety, ready to befriend and help forward every good cause, and possessed of a charity that could cordially fraternize and cooperate with Christians of other names, regarding and treating them as brethren beloved. With some imperfections by which the best of us are also marked, and without which he had been more or less than human, his life and work have been those of an upright, sincere, and devoted Christian minister and man.

The good influences he has been enabled to exert during his long ministry will outlast his mortal career, and while greeting in the great final day the ransomed children whom the Lord has given him, he will himself rejoice in the gracious greeting: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

SPRING MEETING OF THE CLASSIS OF ULSTER.

At the Spring Meeting of the Classis of Ulster, held in the Reformed Church of Caatsban, April 17, 1883, the President of the Classis, the Rev. William A. Shaw, closed his sermon before the body with the following tribute to the memory of Dr. Hoes. The text of the sermon was in Isaiah xl. 6–8: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. . . . The grass withereth, the flower fadeth, but the word of our God shall stand forever."

. . . My brethren, one of our number, to whom the proclamation of this abiding word of salvation was committed by the Master, has been summoned to the great and decisive meeting and revelation. Nothing but the assurance that God's eternal Word gives of a double satisfaction for all our sins, could enable any to appear there without utter terror. But now we know that he has gone to see the King in his beauty. He loved to preach His Gospel, and was honored in a very eminent degree in preaching it. At our last meeting he occupied the position of retiring Moderator, and preached the sermon, which embodied some of his most striking and characteristic excellencies in matter, as well as in style and manner. We remember with what evident emotion he alluded, at the close, to the probability of its being the last time he should, in such an official relation, address the Classis, and how grateful, yet sad, were the memories which he called up, as he reviewed his own relations to the Classis of Ulster, from the time of his

first coming to this county. He spoke of the many changes that had taken place, his delightful association with those who were then the venerated fathers in the ministry, before the division of the Classis—of Ostrander, and Van Dyke, and others, who had been called away—so that he seemed to himself almost the only surviving one of a great and honored band, who had finished their work before him, and been called to their reward. There were some who then heard him to whom the thought came, that our brother himself was looking back with so tender a retrospect because the vision before was so near to him, that he already spake from a heart conscious that the Jordan was not far in the distance, and sadly luminous, if we may so say, with some gleams from the coming chariot of flame and horses of fire, which should sign the end, too, of his toil, and the transition to his reward.

Dr. Hoes was a man of such force of character as would have made his influence decided in any vocation or sphere he might have chosen. How conspicuously he has honored his chosen vocation in the ministry, even to the last, is familiar to you all. I cannot now allude, in any extended way, to his devotion and love for this vocation, to his excellence as a preacher, to his zeal as a pastor, to the high place of influence which, through a long pastorate, he maintained in the immediate sphere of his work, and throughout the churches of the Classis. These have already had, and will have, fitting mention. He brought great ability, clear, practical judgment, energetic promptness, ready tact, and the facility which large experience gives, to every work which he took in hand in the peculiar duties of his calling. And let it be said that he adorned his work not only by a self-possession and dignity and natural urbanity, to which peculiarly prepossessing advantages of person gave peculiar attractiveness and power, but by a piety which, especially in these later years, shone more brightly through a nature constitutionally intrenched under not a few asperities—a piety which manifested toward the close greatly augmenting force of control over all the sharp antagonisms to which grace, in every Christian, must oppose itself.

It is not a wonder, therefore, that the sudden removal of one

whom the community had been accustomed to associate so prominently in all its ordinary life and in every special exigency of its interests, should awaken the profoundest sensations of surprise and regret. There was no remark more universal, as citizen communicated to citizen, and friend to friend, the sad intelligence of his decease, than this: "He will be missed!" "He will be greatly missed!" This expression, so universal, is the verdict of his own people and community to the essential moral worth of his character, and to the essential excellence of that influence which he exerted in the Church and upon the life of the community. It is the sincere conviction of an enlightened judgment pressing its way to utterance above all the transient prejudices (and they were not a few, for our brother was a man most decided and outspoken in his convictions), pressing its way above these transient prejudices, and these suspended and hesitating judgments, originating in partial views and conflicting and clashing interests. People instinctively feel that the excellence of a life, spent far above the contagion of worldly excess, and sustained by an atmosphere charged with divinely purifying and invigorating elements, is not so frequent and common as not to demand, when such a life has been lived, the honest verdict that it drew its inspiration from above, and that its permanent effect is one most salutary, constraining to abhorrence of all that is vile, and inciting to imitation and love of all that is morally pure and ennobling.

While we mourn our loss, let us be glad for him, that the warfare is ended, and that his feet tread the eternal shores, where no struggle with evil or sin shall ever be experienced more.

We, brethren, shall miss the form of our brother, grown venerable and beloved. We shall learn by our lack how great his service among us. We shall be impressed anew with his perfect familiarity with ecclesiastical usages. We shall come to realize how greatly his active sense of the propriety ordinarily of the observance of these, according to prescribed methods—while sometimes perhaps rising to what might appear an injudicious or even uncharitable extreme—nevertheless was, on

the whole, buttressed by sincere devotion to the good of the Church, and contributed, no doubt, to promote and deepen among us a sense of the authority and dignity of Classis, as officially representing the churches, and a judicatory of the Church of Christ.

And so one by one the laborers fall from their places ; but the Church, founded on the living and abiding Word of God, founded on him whose coming and work authenticated that Word as eternally living and abiding, founded on him who is the Resurrection and the Life, and who says to all his followers, "Because I live, ye shall live also"—this Church moves on to her high work and destiny.

IV.

INDIVIDUAL TRIBUTES.

INDIVIDUAL TRIBUTES.

THE *New York Observer*, *The Evangelist*, *The Christian Intelligencer*, and other religious papers of New York and elsewhere, as well as the various papers of this city, contained lengthy obituary notices of Dr. Hoes, portraying the life and character of the man and the minister in terms worthy of his position in the Church at large, and in the community in which he lived. While omitting others, it is deemed fitting to insert the following from the pen of the Rev. C. W. Camp, Rector of Trinity Church, Kingston, which appeared in the *Kingston Leader* on the morning of the day succeeding Dr. Hoes' death, and also a single paragraph from an extended obituary notice in the *Kingston Argus*, prepared by its editor, H. G. Crouch, Esq., an esteemed friend of Dr. Hoes.

FROM THE KINGSTON DAILY LEADER, FEBRUARY 10, 1883.

Last Friday, in the afternoon, at five o'clock, the spirit of this prominent and well-known citizen suddenly and most unexpectedly took its flight to a better world.

Just well over the mark of threescore years and ten, Dr. Hoes bid fair, so far as the eyes of his friends could judge, as as they saw his manly, upright, and dignified frame daily on our streets, to reach triumphantly to fourscore years at least, before his strength should give place to labor and sorrow. The sad news of his death must come to the whole city with the shock and suddenness of an event wholly unexpected.

Dr. Hoes was born at Middleburgh, Schoharie County, N. Y., July 13, 1811. He entered Amherst College in 1829, and graduated from that institution in 1832. He has been a resident of Kingston since 1845, having previously been pastor for eight years in Ithaca, and for two years in Chittenango—his first pastorate. He came here to a small village—he has left a large city. And among all the changes that have come over the community he was sure to be a factor, and prominent on the side of virtue and godliness, as he understood it, for he was one of the few men who are perfectly persuaded that the way to have things go right is to take hold and make them right.

For twenty-one full years and more, Dr. Hoes was pastor of the First Reformed Dutch Church of this city, and as a natural consequence, his death will be mourned by the many whose social rejoicings hold his memory dear, since it was he that united them in marriage, baptized their children, and blessed their feasts,—as well as by the many who have listened in sobbing silence to his words of tender consolation when death entered his flock, and whose voice committed their remains to the bosom of mother earth with words of hope. So firmly bound to this city and people by length of loving service, that he could not leave when he resigned his pastorate in 1867, the good doctor remained a citizen of Kingston, and continued to enjoy the respect and love of his large circle of friends, ministering to vacant churches in the neighborhood as he was desired, and foremost in all efforts at moral reform. He was always to be found on the platform at temperance meetings, and was frequently called upon at the briefest notice to make addresses on the subject, and was never called upon in vain. The Young Men's Christian Association was also very near to his heart, and every day he might be seen in the Association rooms uptown. He did what he could. He worked until the night came for him, in which no man can work.

Dr. Hoes will be missed in upper Kingston as almost no other man would be missed. Not only in a social way, though very many will feel to-day that they have lost a friend they valued more than they knew, but the churches will all acknowledge that a valiant soldier of the Cross has been called to rest,

and to the commendation of the Great Captain of our salvation.

To the surviving family of this good man the sympathy of the entire community is offered. May the comfort he has so often brought to those whose heart-strings were riven by similar anguish, return in soothing sweetness to the wife and daughter, who are all that are left with us, the more so that his only son, Rev. R. Randall Hoes, Chaplain in the navy, is absent on a cruise in the West Indies.

Thus, one by one, those pass away to whom we have looked as examples of all that is manly and good, and we wonder who will take up the dropped work and fill the vacant place. But He who has this world in the hollow of his hand will, we doubt not, order all things aright in the future as in the past, and in that faith we are comforted.

May His righteous will be done!

From the Kingston Argus of February 14, 1883.

Of the not unfrequent sudden deaths in this community, that of Rev. Dr. John C. F. Hoes, on Friday afternoon last, was perhaps the least expected and most regretted of any of recent years. For a period of thirty-seven years he has been a conspicuous figure in the religious, educational, and social life of Kingston, with a marked influence in the ecclesiastical concerns of the denomination with which he had been identified during his long and eminent religious life. His individuality was strong, leaving its impress wherever it was directed, and always for an elevated end. Clear and well-balanced in intellect, trained to close and methodical reflection, his judgment was so sure as to make the positive assertion of his convictions inevitable, and his tenacious adherence to them assume the form of a powerful will. His broad culture, and large experience rendered him tolerant and liberal toward the views of others with whom he associated or co-operated, as he was ever prompt to do in all works of a religious, social, or educational nature. He exalted and exemplified the ministerial office by preaching "the Word" in its simplicity and truth, believing that, and only that, to be the duty of whoever assumed to be a

preacher of the Gospel. Like all men of his type he was a strong, helpful, and faithful friend, as those very well know who gained his confidence and understood that behind a dignified and impressive presence there was a warm heart, a wise head, and a strong voice, when needed, to help those who had a right to claim his friendship. . . . . .

Of the many letters of condolence and sympathy received by the family of Dr. Hoes, the following is from the Rev. Sanford H. Cobb, who, for twelve years, had been closely associated with the deceased as a member of the same Classis, and by hearty and confidential personal relations :

My Dear Mrs. Hoes :

It will not, I believe, be unacceptable to you and to your children, for me not only to convey to you the sentiments of sympathy for you all in your grievous loss, but also to claim for myself, in a certain most definite and personal way, a share in the same sad affliction. Indeed it is no exaggeration of friendship that moves me to so speak, for I know not that the death of a brother minister has ever brought to me so poignant a sorrow. The news of his sudden departure came to me with a severe shock. I returned from the sad services of the funeral, yesterday, feeling desolate beyond my power to describe. Will you think it strange if I say that I found no little comfort from the very sight of that beautiful face and noble brow, as my friend lay sleeping in his casket! It was a sight to remember, for the hand of death surely never wrought more exquisite work. It reminded me of the spiritual beauty and glory to which the immortal part of my dear friend had come, and so comforted me concerning him.

But for myself I have felt the loss to be well-nigh irreparable. I can never expect to form again, under similar circum stances, the bonds of such a friendship as existed for twelve years between your husband and myself, which, though possessing no unwonted force of affection, yet had in it peculiar features, growing out of our mutual relations—relations scarcely

to be repeated in one's experience. Despite the difference in years, and the width of professional experience, there was ever between us such mutual regard—on his part such urbanity and kindness, such considerateness and readiness to help, such gentleness, and at the same time such wisdom of speech—as I shall never cease to remember with gratefulness and pleasure. As the years went by, they bound me to him very closely.

I shall never forget the first time I met Dr. Hoes. It was in my parsonage at Schoharie, where, while on a little pleasure trip, he gave himself the trouble, and me the honor, of seeking out the young dominie who had just taken up the burden of his first charge. The elegant courtesy of his manner made upon me then a profound impression—an impression not removed, when, in after years, my ministry brought me into the same Classis with him, and gave me the opportunities of frequent association. Indeed this courtesy of manner—a gentlemanliness "of the old school," as the saying is, a practical exemplification of the apostolic "Be courteous"—was in my eyes one of the distinguishing features of his personality, exercising upon me, and I doubt not upon others also, a peculiar fascination. To the stranger and chance acquaintance it was marked, and to the freedom of familiar intercourse it added a special grace. Some might say that this was merely superficial, but to me it always spoke the native kindliness of his heart. The only departures which I have witnessed from this almost invariable gentleness were in the ardor of debate, when the strength of his conviction, or the earnestness of his reproof for what was wrong in morals, or mistaken in policy, sometimes argued a severity of feeling to which in reality he was a stranger.

No one who knew your husband could fail of admiration for his qualities of mind. He was singularly clear and keen, so that I often wondered at the beautiful precision of his thought, and the sharpness of his insight. I doubt if we have in the Church his superior in knowledge of ecclesiastical law, or in readiness of application of the principles of that law to any given case. I am not sure even that in these respects the Church possesses his equal. His acquaintance with precedents, and the endless detail of the minutiæ of Church history, and

past policy and methods, was something marvellous. It is a fact well known to you, that his advice in all matters pertaining to Church polity was widely sought and highly esteemed. To myself that advice, drawn from superior knowledge, both of men and measures, I found to be, on more than one occasion, simply invaluable.

You will permit me to speak, even at risk of wearying you, of another quality of your husband, which has made upon me a no less distinct impression than the things already spoken of. This is the tenacity of his moral purpose. I think he had a deep-seated hatred of wrong, and a rare persistence in opposing what he deemed a wrong, whether a wrong to himself, a wrong in doctrine, or in morals, and even a wrong conclusion as to measures and policy. He was one of the few men who can stand alone in the consciousness of being right. This is not to say that he always was right in his conclusions. I have crossed swords with him too often in Classical debate to permit my saying that, though I am willing enough to allow that where we differed; he was more likely to be right than I. But whether differing or agreeing, or yet again observing his attitude in matters with which I myself had nothing to do, I never ceased to admire the firm, resolute adherence to his convictions, which could not be loosened save by an argument more cogent than his own—an argument, by the way, not often made. And I do not think that this persistence was of the narrow, personal kind which makes some men obstinate. He was not obstinate. He was ever willing to yield to demonstration. But his very soul hated a wrong thing, or a mean thing, and would urge him much further than most men would be willing to follow in resisting it.

I might add other things which my recollection of my friend suggests to me ; but these had made the most distinct figure of him in my mind, and I cannot deny myself the pleasure of speaking of them to you, believing that my so doing will be to you neither intrusive nor distasteful.

With kindest regards and sympathy,

SANFORD H. COBB.

SAUGERTIES, N. Y., February 13, 1883.

The following is from the pen of the Hon. Augustus Schoonmaker, of Kingston, N. Y., late Attorney-General of this State, between whom and Dr. Hoes there has existed for many years mutual sentiments of confidence and esteem.

KINGSTON, N. Y., February 19, 1883.

MY DEAR MRS. HOES:

The decease of your late husband, Rev. John C. F. Hoes, D.D., is an event of too much importance to pass unnoticed by those who were his friends in life, and who revere his memory. His death is a bereavement to a wider circle than his immediate family. The community in which he lived, and the Church of which he was so faithful a minister, share the bereavement with those who were united to him by the closer ties of kindred. As one of the number who enjoyed his friendship, who saw much of him in his later years, and who appreciated his high, strong character, I beg to tender to you, and to all the members of his family, my sincere condolence, and to offer a humble tribute at his grave.

Dr. Hoes has left a name and record which those who survive him can gratefully cherish. He was not an ordinary man. He was endowed with characteristics which gave him distinctiveness and individuality. His tall, erect, and manly figure was not more striking than the moral and intellectual proportions of his nature.

One of his marked characteristics was his unswerving Fidelity. This was exhibited in every sphere and relation of his life. In an age of inconstancy and mutation among men called scholars and philosophers, he was grandly faithful to every cause he espoused and to every obligation he assumed. His fidelity was conspicuous in his devotion to his Church and all that pertained to it—its doctrinal standards, its polity, its usages, and its name—and was equally so in his devotion to his family and his friends. Fidelity with him was a principle, and not a matter of expediency. Only a man of earnest convictions can be a thoroughly true man, and Dr. Hoes was strong enough to make his life an illustration of this principle.

Another characteristic was Reverence for Authority and established Order. He was not a revolutionist or schismatic, and agitators under the guise of reformers received no countenance from him. His settled faith in Deity as the Creator and Governor of all things embraced its logical sequence of a Divine order in the affairs of mankind. The Church, the institutions of government, the institutions of society, were to him all parts of the divine order, deriving their sanction from the same divine authority, and to be sustained and revered for that reason, and because essential to the welfare of the race. Whoever raised a hand against this divine order, or presumed to question its foundations, was culpable in his sight. Such a man not merely opposed the plans of men, but he resisted the Authority represented by all human institutions, and was therefore in rebellion against Deity. He regarded innovations and changes as dangerous, because they interfered with the established order of things which to him was sacred. The Holy Scriptures he accepted as the unerring revelation of the Divine will, and the trustworthy record of the divine dealings with the human race, and he considered them in no other aspect. They were to be guarded alike against the assaults of skepticism and the expurgations and improvements of professed scholarship. The doctrines which Apostles taught, for which martyrs suffered, and which has vitalized the Church for centuries, he tenaciously maintained in all their integrity. The old paths were to him the paths of safety, because they were the paths of obedience.

Another characteristic was his Conscientiousness. This was exhibited not merely in its moral aspects of right teaching and right doing, and the negative forms of avoidance of known error and repugnance to novel innovations, but in painstaking accuracy in whatever he undertook. He was patient and untiring in the search of truth, and was satisfied with nothing less than absolute accuracy in his facts, in his statements, and in his opinions of men and things. He was never careless or in haste, but whatever was worth doing, he regarded as worth doing well. Every act of importance was considered in respect to its own nature, and its bearings and consequences. I

had occasion to see much of him in matters of business. As Treasurer for a time of a business corporation, he was charged with large responsibilities, and the discharge of his duties in that position gave opportunities for the display of many of his characteristics. He would take nothing for granted. Before acting he had to be satisfied that the act was both right in itself, and lawful and proper to be done. His conduct in this respect was a novelty in corporate management. In the preparation of his last will and testament, his habit of careful accuracy was shown. He first wrote out minutely the dispositions he desired to make of his property, then submitted his draft to a legal friend, so that there might be no mistake in phraseology or form, and then carefully engrossed it all with his own hand, again visiting his legal friend to have the instrument properly executed. His rare judgment, the fruit of accurate information, discriminating observation, and sound deductions, was shown in his judicious investments in matters of property. He made no mistakes, and suffered no losses—an experience probably uncommon among clergymen.

But his most distinctive characteristic was his Consecration. His life was a consecration to his work as a Christian minister. He never forgot his Divine office, and never lowered the standard of his high calling. He was always the dignified, exemplary, and loyal ambassador of the Cross. No man had clearer conceptions of the ideal of the priestly office than he, and no one was truer to that ideal. Dignity was tempered by urbanity, and circumspection was blended with zeal to exalt and promote the cause in which he was commissioned. In his ministerial life there was a singleness of purpose that was always conspicuous. All other things were subordinated to the transcendant object of glorifying the Church, and fulfilling its appointed mission. His consecration was illustrated in a pre-eminent manner by the blameless purity of his life. Not a taint of immorality, not even a breath of suspicion, ever touched his robes. His long and active career, among all varieties of persons and under circumstances that test human nature and moral principle, was not marred by a single moral flaw. Precept and practice did not antagonize each other, but

were in strict accord. He led no one astray by word or act. The voice that told others of the better way was enforced by example in the same direction. Heterodoxy of doctrine was not more repugnant to him than impropriety of conduct. He was the foe of whatever deflected from orthodoxy in faith, or from the purest morality in practice.

The characteristics to which I have referred were so prominent that no discerning person could fail to observe them, and the solidity they imparted to his character inspired a degree of respect and confidence seldom enjoyed.

I have not overlooked other elements in his character which contributed to its completeness, of which I have not spoken. The characteristics I have mentioned, however, bore a close relation to each other, and rounded out a character of singular elevation and equipoise.

Popularity and excellence do not always coexist. The one is transient, the other eternal. The one is the applause of the present, which may be unmerited, and is soon forgotten; the other is the imperishable treasure in the Celestial Mansions which secures the unfading crown. Those who can calmly choose the paths of excellence, and patiently wait for the recompense reserved for the pure in heart and holy in life, are the truly wise and great of the world.

Very respectfully,

AUGUSTUS SCHOONMAKER.

The Class of 1832 of Amherst College celebrated its fiftieth anniversary, before referred to, in the summer of 1882, seven of the thirteen survivors, including Dr. Hoes, being present. The interesting event afforded the liveliest pleasure to all who were so fortunate as to share in it. Dr. Hoes found this reunion a season full of delight, and to the day of his death loved to speak of the incidents connected with this gathering of well-remembered classmates, the most of whom he had not seen since they parted in the flush of youth fifty years

before. Two who were present at this reunion—Judge Morris, of Springfield, Mass., and Judge Watkins, of Farmville, Va.—express the sentiments with which the unexpected death of their classmate impressed them, in the letters which follow:

SPRINGFIELD, MASS., February 19, 1883.

DEAR MRS. HOES:

The first intelligence that reached me of the death of your beloved husband, my lamented classmate and friend, was a brief notice in a New York paper. It was more impressive from the fact that after so long a separation we had so recently met at Amherst, and afterward at Longmeadow, and in my own home, and I had so agreeably renewed with him the friendship of our college life. It is difficult for me to realize that one retaining so much of the vigor of earlier years, so ready to enjoy the society of his friends, and to impart to them of his own cheerfulness and joy, should so suddenly have passed away.

The various incidents of the two days of our meeting at Amherst, in June—our gathering in the evening at the home of our deceased classmate Montague—our visit the next morning to his grave—our attendance together on the public exercises of the Commencement—the Alumni dinner, at which your husband, in response to the call of the presiding officer, fervently invoked the divine blessing—all these are vividly impressed upon my memory, and come up before me as I write. And then our meeting briefly at Longmeadow, and later and more at length at my own house, and the services of the sanctuary, where he preached an excellent discourse, and afterward assisted in the administration of the ordinances at the communion—how little I realized then that he would so soon pass away, and that I should see his face no more this side of heaven.

I feel that my own loss in his departure is great. How much greater must be yours and your children's! But what is our loss compared with his gain?

I need not say to you, dear Mrs. Hoes, that you and your family have the warmest sympathies of myself and my family.

Very truly yours,

HENRY MORRIS.

FARMVILLE, VA., February 15, 1883.

TO THE FAMILY OF THE REV. DR. HOES:

My dear Friends—You will, I am sure, pardon this freedom of a stranger in sending you this note. A letter from my friend, Judge Morris, tells me of the death of my dear brother, the Rev. Dr. J. C. F. Hoes! I have seldom read a letter which affected me so much. In June last Dr. Hoes and myself met, after fifty years' absence from Amherst College. We graduated there in 1832. Though time and distance had widely separated us, we "renewed our youth" in June, and it was one of the happiest meetings of my life! It so happened that he and I remained together for a day or two, and had some remarkable and delightful hours. We had kept up an occasional exchange of letters. I *know* we loved each other. I shall never forget his prayer at our recent college class-meeting. *And now he is gone!* Alas, it looks like a dream to me, and to-day I've been living in the past!

And what can I say, my afflicted friends, but what your own hearts anticipate! May I join my sympathies with those of his and your many friends? He has passed away—but, really, when I remember his noble life, and *know* that he was ready for the great event, I just feel like saying: "I congratulate you, my brother. You know no more of sorrow and parting."

God send you the Blessed Comforter, my dear friends, to abide with you, and may you realize that

> "Earth hath no sorrow that
> Heaven cannot heal."

Some of you will soon join him again. May each of his descendants so live as to be united with him in another world!

"What saith the happy dead?
They bid us bear our load;
With silent steps proceed,
And follow them to God."

Will some one of you give me the particulars of his death? I am almost seventy years old, and will, I trust, through grace by our precious Saviour, join him whom I now mourn, and to whom I pay the sincere tribute of love.

Fraternally,
F. N. WATKINS.

William H. Romeyn, Esq., for forty years editor of the *Kingston Journal*, and thoroughly familiar with Dr. Hoes' sentiments and course in relation to the late civil war, pays the following tribute to his memory:

KINGSTON, N. Y., February 20, 1883.

MY DEAR MRS. HOES:

I tender you my sympathies in your sudden affliction. Nay more, I claim the distinction of sharing your greatest sorrow—for your husband, who has left us for a grander mission, it may be hoped, in a better world, was my friend and trusted counsellor in emergencies.

It was my good fortune to know Dr. Hoes intimately. To know him thoroughly was to respect and love him; and, while life to me lasts, it will be my privilege and pleasure to recall the memory of his keen intellect, his intuitive sagacity, his polished manners, his courtly bearing—above all, his walk and conversation without spot or blemish. These characteristics, these accomplishments, these graces, adorned not only his personal intercourse,—they illustrated his conspicuous and eventful ministrations to the Church in this community of which he was so long the pastor.

As for me, my dear madam, I desire to bear testimony first, foremost, and chiefly, to the exalted patriotism of your husband. Associated as he was closely with Van Buren, and Wright, and Marcy, and Dix, and Flagg—the great leaders of the Democracy, who did so much to enthrone the party and

maintain its predominance in the State and nation—his predilections were in accord with the sentiments of his distinguished contemporaries. But when those trusty leaders were retired, and when, subsequently, the grand old Democratic Party, through connivance and betrayal, was wrenched from its moorings, and drifted incontinently into the vortex of rebellion, Dr. Hoes stood up for the Union with a will and determination which knew no waver and brooked no compromise. From the beginning to the end of the great struggle he was for the country, "one and inseparable." His fidelity was signalled on all occasions, and in every way—by pen, from the pulpit, on the rostrum, and by personal effort. I believe in my heart that Dr. Hoes voted as he prayed. I will say further—and my remark is based upon personal knowledge—that from the time rebel guns were levelled at Fort Sumter, Dr. Hoes never swerved from his affiliations with the party which sought faithfully—perhaps not always wisely—to maintain the integrity of the Union, and save to us a government of and for the people.

In other times brass and marble may have been deemed essential to perpetuate the memory of patriots and benefactors. Your husband will enjoy a greater distinction. He will live in the history of the Church which he so well served, and in the annals of a rescued and restored Union—nay, more than all, he will live in the remembrance of loving hearts.

Please accept, my dear madam, these few lines of condolence in the spirit of kindness and sympathy in which they have originated, and believe me,

Yours very truly,

WILLIAM H. ROMEYN.

The following letter was written shortly after Dr. Hoes' death to his only son, Rev. Roswell Randall Hoes, Chaplain of the United States Navy, and on duty, when his father died, on the flag-ship Tennessee, then many hundreds of miles from home. The writer is Rev. O. H. Seymour, the son-in-law of Dr. Hoes. The letter

presents Dr. Hoes in his domestic relations—a point not much dwelt on in these Memorials, and sketches other features in his character so aptly and feelingly that the propriety of presenting it will readily appear.

Rev. Roswell Randall Hoes:

My Dear Brother—I cannot refrain from expressing my deep sympathy with you in your far-away home upon the sea, and this when we are called upon to wade through such deep waters of affliction at home. When dear ones are to bid us a final adieu, how natural for us to wish to be close beside them. The sad, sad intelligence that our dear father is no more among us has reached you and wrung your heart ere this; but still we must talk with each other about what is to us especially a great calamity. A prince, indeed, has fallen, and yet in the world of work, in the sphere of actual accomplishment, he was far more than a prince—he was a king. If any of the world's workers should be crowned as king—surely our dear father should be. What could he not accomplish? What did he not accomplish in the domain of grand work? To meditate, to plan, resolve, and perform, were as sure and constant with him as to exist at all. To remove what were mountains with the mass of men was an easy task with him. His truly was

> "A spirit yet unquell'd and high,
> That claims and seeks ascendancy."

He was no reed shaken with the wind, but the oak that only the allotted threescore years and ten could uproot, and even then lies grand along the earth. His high and firm resolve was that of virtue and reason. He could not blush at being thought sincere.

For the nearly twenty years that it has been my privilege, as a member of the family, to know him, I have lived in constant surprise at a character at once so broad, so rounded, so poised, so constant, so unswerving, so appreciative, so incessant, so lofty in bearing, so unyielding in industry, so almost complete. It is said that "familiarity breeds contempt." Not so here, but directly the reverse. The closer my intimacy

with him, the more his matchless ability, moved by a large heart, beautified by an unselfish benevolence, and crowned by a tenacious and tender love, continued to impress me.

> "His look composed, and steady eye,
> Bespoke a matchless constancy."

He wanted not the dignity and charm which come only from an "imperative spiritual impulse."

Capability was a prime feature of his character. He could do things, and do them well. But with all his physical ability and mental energy, his tireless force, and his sleepless vigilance over everything, either committed to his care or assumed by himself, whether it were affairs ecclesiastical, or civil, or financial, or those about home,—yet to us, dearest of all, was what I may term his undercurrent of deep love and devotion toward those whom he loved, especially the members of his family. I never experienced from him a frown nor the shadow of an unkind word. Like the sky, he too could cloud up and give signs of storm; but the sky is tender and so was he. When he announced his coming among us, or appeared suddenly at our door unannounced, it was always a day of jubilee, and our hearts cried welcome, thrice welcome. And when I have laid at death's door, his coming was more than medicine to me, and his appointments and his devotion were those of a mother. Did trouble come, he came, and with him came succor. His resources every way were those of a king.

I write from love, for I learned not only to admire and reverence him, but also to love him most sincerely; and when my own father died the depths of my heart were no more stirred than when he whom we both termed Father, went forth from the Master's work below to the Divine Master himself above. When the wires bore us the message that suddenly he had laid down and slept his last sleep, a cyclone of sorrow overwhelmed us. It seemed a false intelligence. It is not true, we were feign to say. It cannot be, and it must not be! And when we came together about him, there indeed was the marble face, moulded into grace and beauty by seventy years of thought and toil incessant, and love like that of woman; but

no voice, no motion, no welcome, but that of solemnity and silence. Then we fully realized the sorrowful truth that indeed our dear father was dead, and yet in the language of Scripture "he is not dead, but sleepeth"—sleepeth, for do we not wait and watch about his evergreen bed made so soft and beautiful by the loving thoughtfulness of our mother and sister; and we all wait as if yet his untiring spirit would burst all bonds, and speak to us again? I can hardly get over looking daily for some token of his constant remembrance of us.

But grand as he was by nature, how grand he became in the pursuit of his life's work, preaching the grace of God. Here was his forte, here was his field. How he manned the one and worked the other! To us at least

> "His life was gentle, and the elements
> So mixed in him, that nature might stand up
> And say to all the world—This is a man."

Too fondly we cannot cherish his memory, nor too precious can his ashes be to us. Let monument, tablet, memorial, reverence, love, be some feeble tribute of affection on our part to one who for us devoted his life.

Upon you, dear brother, falls his mantle. Wear it as becometh the son of a prophet. In it there lies hidden power, and he received it from God.

Affectionately, your brother,

O. H. SEYMOUR.

PORT BYRON, N. Y., March 1, 1883.

V.

SERMON OF DR. HOES BEFORE CLASSIS.

SERMON OF THE REV. DR. HOES.

AT the regular fall meeting of the Classis of Ulster, held on October 3, 1882, in the Reformed Church of Plattekill, the opening sermon was preached by Dr. Hoes, who had been President of the last Classis, and was now retiring from the office. The sermon was a clear, earnest, and instructive presentation of a most important subject. The closing remarks, which referred to his long connection with the Classis, and the inroads which, in the interval, death had made in its membership, being particularly impressive. Though his frame was still erect, his voice as sonorous and perfectly distinct in its articulations as in other days, when every hearer, even the partially deaf, was sure to catch each syllable he uttered, there was a pensive tone perceptible in his discourse, especially the closing part of it, as if he had a presentiment that he was addressing his brethren beloved in the ministry for the last time. So indeed it proved to be, though none who were present could have ventured to predict that the lips then speaking would, in four months thereafter, be closed in death. The circumstances under which the sermon was delivered, the character of the sermon itself, which in its clear arrangement, close and forcible reasoning, its richness of scriptural citation, its direct and pointed application, with its reverent and unreserved reliance upon God's "law and testimony," as man's only rule of life, and refuge for the soul, aptly illustrate what has

5097641B

been described in the foregoing pages as forming his strong points as a preacher. It is fitting, for these reasons, to give the entire sermon, which, apart from the interest of the subject treated, and the tenderness of its closing reminiscences and admonitions, will give the reader some insight into the character of those pulpit addresses which made Dr. Hoes, for so many years, and to the close of his life, such an acceptable and effective minister of the Word. The discourse will afford his many friends pleasure to read, and will form an appropriate close to these Memorials.

CHRIST AS A MODEL PREACHER.

A Sermon Preached before the Classis of Ulster, October 3, 1882.

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them."—MATTHEW v. 1, 2.

The Evangelist here records an incident which occurred very early in the public ministry of our Saviour. He had but a short time before received baptism at the hands of John. He had encountered the temptations of Satan in the wilderness. He had gone abroad into Galilee, working miracles. By the first of these events he had signified his formal entrance upon his appointed work; by the second, that no opposition, however mighty, would be able to turn him aside from its performance; by the third, he gave to the people the evidence of his qualifications, both to begin and to finish the mission he had undertaken among them.

The result of these three occurrences—his baptism, his temptations, and his miracles—had been to fix upon

him the general notice of his countrymen, and to draw after him a crowd of followers. "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

All this afforded the opportunity which the Lord Jesus desired for entering more fully upon that part of his mission which consisted in the instruction of the people in its design and nature. It had been predicted of the Messiah that he should be not only a prince, but a prophet or preacher. "The Lord hath anointed me," Isaiah said of him, "to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; and to comfort all that mourn." By no other act of his ministry did our Saviour give more complete fulfilment of this prediction than by what is usually termed his "Sermon on the Mount," the substance of which we have recorded in the fifth, sixth, and seventh chapters of the Gospel by Matthew. The words of the text present Christ to us as he is about to begin his discourse. He saw the multitudes about him waiting on his ministry, and after choosing a position where he might more conveniently address them, he opened his mouth for their instruction. There was never any assemblage of circumstances better calculated to give interest to any discourse than

those which originated this "Sermon on the Mount." Such an audience, such a place, such subjects, and more than all, such a preacher! On such an occasion, from such a speaker, it is impossible that a sentence should have been uttered unworthy of the most attentive hearing of that assembled multitude, and the earnest study of all who should afterward peruse the pages on which this discourse is recorded.

In the use of our text I propose to consider our Lord's character and manner as a preacher, not only as he appears to us in this discourse, but in his teaching and preaching generally. It will be profitable both for minister and people to have before their minds the right model of a gospel preacher. It is important for the minister, that he may be induced to strive after the highest kind of excellence in his sacred office; and for the people, that they may not be disposed to discourage him in his efforts through lack on their part of a proper idea of what true excellence in preaching implies. If they know how Christ preached, they will have before their minds the highest model—a model which no minister of Christ, worthy of the name, will wish to exchange for another, and which no Christian people will venture to blame him for copying.

I. We are naturally led to notice the adaptation always manifested in what Christ said, to the capacity and wants of the people.

In this respect our Lord differed from many philosophers and teachers who preceded him, and whose names are illustrious in the annals of classic history. It was the practice of these sages of heathen antiquity, to gather only a limited number of disciples around them. They deemed the people in general incompetent to receive their instructions. They were willing

to leave them in their ignorance to those narrow and false notions on moral subjects which seemed to be their necessary inheritance. If, at any time, these philosophers undertook to hold communion with the masses, it was not in the hope of instructing them in the truth as they themselves held it. They had, confessedly, one set of doctrines for their disciples, another for the people at large. They had not the boldness, nor did they deem it of sufficient consequence, to contradict the popular errors of the day. When they mingled with the people they professed to acquiesce in the common opinions on moral and religious subjects, though in the company of their immediate disciples they opposed and ridiculed them.

Very different was Christ's manner toward the people. It had been their fate in all ages, and in every land—if we except certain periods of the Jewish history—to be passed by as of little account; to have their intellectual and moral, and even secular welfare treated as if it were scarcely worthy of consideration. But not so did Christ view the matter. From the moment he began his public career, he mingled freely with the people, as though he were one of them. He showed himself to be their friend, at the hazard of losing the friendship of the great men of the nation, who said to his disciples, "Why eateth your master with publicans and sinners?" His only reply to such insinuations was, "I am not come to call the righteous, but *sinners* to repentance." So far from casting them off as unfit for his association and instruction, he cherished toward them the most kind and hopeful spirit. He spoke always as if he had greater expectation of success among *them*, than among the leaders of the nation; as if, instead of their being incompetent to receive

his instructions, there were a peculiar state of preparation, on their part, for these instructions. From this class he chose his twelve apostles, passing by the refined and more influential classes, that he might train them to proclaim, after him, the same great truths to all the people.

In speaking of Christ's character in this respect, it is proper to observe the simplicity and plainness which ever marked his instructions.

Christ chose his language, manifestly with a view to the capacities of the humblest of his hearers. He did not employ learned expressions and terms borrowed from science and art. There is nothing merely rhetorical in his style, as if he were ambitious of the reputation of an orator. His style was the familiar one that belonged rather to ordinary conversation than to the declamation of the schools and the orations of the forum. First of all, he aimed to be understood. All his illustrations and imagery were adapted to this end. They were borrowed, not from those studies which are confined to the learned few, but from the most familiar appearances and productions of nature which lie open and common to every observer. At Jacob's Well he drew his metaphors from the qualities of the water—in the open air he explained his meaning by the operations of husbandry—at seed-time he derived his images from the sower—at harvest, from the reaper—at other times from the fowls of the air, the blooming flowers, and opening foliage. And all this, not for the mere sake of decorating his style, but for the more important use of enlightening and impressing the minds of his hearers. He was, in this respect, a worthy model to all preachers. There are some persons in almost every congregation who would fain have every sermon constructed

like an oration—with an elaborate, ornate style, classic allusions, elegant metaphors, and the whole discourse smooth, flowing, and majestic. Such a style a preacher may cultivate who regards mainly the entertainment of his audience, or seeks to produce the pleasantest impressions during the brief time assigned for his discourse. But it is not the style that the true preacher of the Word should most desire, whose great object is, not the entertainment, but the instruction, of his hearers, in "the truth as it is in Jesus," and the persuading them to "seek first the kingdom of God and his righteousness." He treats of subjects which concern the dearest interests of his congregation; and he ought to handle them, if possible, so as to compass the paramount end to be secured. First of all, he should make himself understood by his congregation—not by a few of them, but by all. He ought to have his eye upon the humblest class of his hearers, and be determined that every word that he speaks shall, if possible, be level to their comprehension. This he surely will do, if the spirit be in him that was in his Lord and Master—if, like him, his heart be steadfastly set upon the salvation of his hearers more than it is upon his own reputation—if, like the blessed Saviour, he looks beyond the outward appearance of those who hear him, to the hidden soul that resides within—if he reflect that that soul, no matter in whose bosom it is lodged, is immortal, with immortal interests to be provided for—that it is to stand with him hereafter at the bar of God, and rise thence through his faithfulness, it may be, to shine like a star in the firmament, or, through his unfaithfulness, to fall irrecoverably into the depths of hell. Surely, if the preacher himself understands this fact, he will act upon it. He will labor to make his hearers

understand it. He will not be content until he has brought home the great truths of the Gospel to every man's mind and conscience, and convinced them that he

> "Deems it gain, upon the whole,
> To mar a sentence and to save a soul."

II. A second characteristic of Christ's preaching worthy of remark is that it was concerned chiefly with moral and religious subjects.

There are some persons, mostly of a skeptical or infidel disposition, who think they have reason to complain of the pulpit for confining itself so much to one class of topics. They place their plea against us on the ground of a professed regard to the good of the community. How much valuable information, they say, might be imparted if, instead of two or three discourses every Sabbath on mere doctrine, the people were permitted to hear a course of lectures on subjects connected with the every-day concerns of life, or on matters of scientific interest. If they might, by this means, be instructed in physiology and the laws of health—in chemistry, so far at least as this science is available to ordinary practical purposes—in natural philosophy, in geology, astronomy, history, or political economy, how much information might be disseminated.

Now, it would not be hazarding much to contest this objection of the infidel, on the ground simply of the comparative merits and importance of these last-mentioned subjects with those with which the discourses of the pulpit are actually concerned. Our defence would not be a weak one, if we should demonstrate the influence upon the present happiness of the race that has gone out from the teachings of the sanctuary. But better still than this is the argument furnished in the

practice of the greatest of all preachers in his own discourses. If ever there was a time when the plea in behalf of the infidel's suggestion had peculiar force it was when Christ himself was the preacher. What vast stores of knowledge on all conceivable subjects were treasured up in his mind! How quickly, had he pleased, could he have enlarged the boundaries of human science and cast a flood of noonday light upon the darkness of the times in which he lived! But what a lesson upon the comparative insignificance of all such subjects is given us in the fact that he never in any of his discourses so much as alluded to them; that, turning away from them all, as if of no account in the comparison, he devoted himself to subjects of a moral and religious nature---to the relations and duties of man toward God, and of man toward his fellow-man. Our Saviour knew well that these were the subjects which most of all others concerned man's highest interests in this world, and the only ones which pertained to his everlasting good in the world to come. We dare not do otherwise than follow his example. We dare not do otherwise than obey that command which corresponds with his example—"Go ye, . . . preach the Gospel to every creature;" "and, as ye go, preach, saying, The kingdom of heaven is at hand."

III. Our Saviour was also distinguished for great boldness and impartiality in his preaching.

Among the doctrines which he was to announce were some which he knew beforehand would not be acceptable to the world. They would be accounted as "hard sayings." They were opposed to opinions that had been long current among men, and which antiquity had consecrated and made venerable. They were in direct antagonism to the passions and prejudices of

men, and calculated therefore to stir up the hatred of the heart against them. Full well did the Saviour understand, as he himself declared, that the preaching of these truths would produce, not peace but division; that the effect of them would be to array one man against another, and the whole nation against him who preached them. He knew that there were some persons among his hearers, men, too, of influence, who would regard portions of his discourses as aimed particularly at *them*, because directed against their wicked practices, and who would be very sure to repay him with bitter resentment. Some would call him a fool, others a madman or fanatic, and others still would even say he had a devil. Others would raise a tumult against him, and drive him out of the community, as if he were a wretch not fit to live. But all this made no difference with the Divine Preacher. When he opened his mouth to speak he uttered that which he purposed to say, asking permission of none, but pouring forth the truth within him with all the directness, point, and energy which the great message demanded. No matter who were his hearers—great men, learned men, rich men, proud-spirited Pharisees, sensuous Sadducees, or lowly publicans—those who came out of curiosity or those who followed him for the loaves and fishes—he kept back nothing of all that was in his heart to utter, but in a spirit of independence that uplifted him above all desire for their praise, and all fear of their wrath, he swept around the whole circle of doctrines and duties, giving to every man "his portion in due season."

There are some texts which require not a little courage still to preach upon, and which, if a minister does treat as he ought, will be pretty sure to subject him to

the imputation of indelicacy, or weakness, or fanaticism, or as having the design of personality toward some in the congregation. But in sober verity, those truths which it was proper for Christ to utter, it is proper for his ministers to utter after him. Be it so, that they give offence to those who hear them; the important question respecting these teachings is, Are they *truths* and not fictions? Do they have to do with the welfare of the soul? Will they stand approved before God in the great day of his appearing, as the things he sent his Son to preach in the ears of a sinful world? This question settled, and the duty of those who preach the Gospel is clear. Christ has made it clear in his solemn injunction: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."

IV. It is fitting to remark the mingling of tenderness and of terror that marks the presentation of our Saviour's discourses.

This was predicted by the prophet Isaiah as one of the characteristics of the Messiah. "The Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God. . . ." Some of the most tender and gentle words ever spoken were those which fell from the lips of the Lord Jesus. Witness some of the opening sentences of his "Sermon on the Mount": "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted."

"Blessed are the meek;" "Blessed are they that hunger and thirst after righteousness;" "Blessed are the merciful;" "Blessed are the pure in heart;" "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And so on through a large part of this divinely tender and loving discourse adapted to the heart of humanity.

It would seem as if Christ's hearers must have been melted under such words as these, and that they alone would have been sufficient to win all hearts unto himself. It would hardly appear possible that lips used to such affectionate and tender appeals would have uttered a word that approached to harshness and denunciation. Yet such was not the case. There were some that could not be moved by these affecting and persuasive arguments, and upon them the Saviour would fain try a more effective and tremendous style. Luke tells us that after the Lord had pronounced his catalogue of blessings, he followed them with a succession of denunciations, saying: "Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets." Like to this was his language to the cities where his mighty works were done: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Still more

awful and withering was his address to the chief men of the Jewish nation: "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. . . . Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. . . . Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?"

I know not that more terrible words ever fell on the ears of men than these. I am sure none more terrible are found in the pages of God's inspired book. The Apostles, it is true, sometimes used language similar to this, but none that had such tremendous emphasis of woe, and sharp-piercing terror. Paul often besought men by the love of Christ, but again he said, "Knowing therefore the *terror* of the Lord, we persuade men." Such specimens of our Lord's discourses are conclusive, that solemn and alarming appeals may spring from a tender and loving heart. They may be the very fruit of a zeal bent on men's highest good, even their eternal salvation. In no other spirit should they be employed, but in that spirit of the Master which

breathes tenderness even amid reproofs and the tones of alarm. The king's arrows may be sharp with which the enmity of the carnal mind is slain, but they come from a heaven-directed benevolence that slays to make alive. Let the preacher of the Cross use words of kindness and gentleness and love, but let him not fear nor shun, sometimes, to speak with tones of fitting severity, saying, "Woe unto the wicked! it shall be ill with him; for they shall eat the fruit of their doings." While he seeks to win men by the argument there is in the love of a dying Saviour, let him not hesitate to repeat in the ears of those who will not thus be won, the piercing inquiry, "How shall ye escape if ye neglect so great salvation?" "Behold, ye despised, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

V. Finally, it was a characteristic of our Saviour's preaching that he spoke with authority.

The multitude who heard his Sermon on the Mount, were struck with this in particular. Of the crowds that heard him it is said they were "astonished at his doctrine, for he taught them as one having authority, and not as the scribes." The scribes continually referred to tradition. They merely repeated, parrot-like, what others had said before them. The Lord Jesus made no reference to their traditions, except to denounce them for having made void the commandments of God. What he delivered came fresh from the fountains of his own understanding. It was not, "The Rabbis have so judged," but, "Verily, verily, *I* say unto you." Or again, "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth, but *I* say unto you, that ye resist not evil,

but whosoever shall smite thee on thy right cheek, turn to him the other also."

The instructions of the Saviour were not delivered as mere *opinions*, which it was a matter of liberty for man to receive or reject, but as solemn and binding precepts which it was at their peril to disregard. There was a power in such address as far removed as possible from the tame and feeble style of the Jewish teachers. They made a way for themselves directly to the heart, and carried conviction home to the understanding. It was difficult for men to sit inattentive and unimpressed under the preaching of Christ. There was an earnestness and authority in his manner which commanded their regard. There was in what he said, such an awful adaptedness to the case of his hearers, such a singling out of every man, as if he were the person intended—as if the words heard would meet him again hereafter, and judge him at the last day—that it was impossible to hear them unmoved. Some words produce the effect either to attract or repel, either to soften or enrage, either to win over to the truth or excite to bitter opposition against it. Some such effect they would necessarily have. They pierced like a sharp sword through the shrinking flesh, they fell like the hammer upon the rock, they revealed the inward thoughts, they tried the character, they foreshadowed and determined the destiny of those who heard.

And such authority and power there still is in the Gospel that is preached. It is not now proclaimed by the Saviour in person, but it is set forth in his blessed name by those who have been commissioned by him to do so. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." The

words preached by Christ's ministers are *living words.* They have the same freshness as when they fell from the lips of the Great Preacher. They have an authority in them as if God were speaking in a voice of thunder from the clouds. They have a power in them which men are sometimes no more able to resist than they are able to roll back the surging sea, or the driving tempest. Like the trees of the wood before such a tempest, whole congregations have bowed before the mighty Gospel of the Son of God, preached by lips of clay, accompanied by the Holy Ghost. Ah. the hidden power of this Word, which we are commissioned to proclaim to our fellow men—its power to break into contrition the impenitent soul, and to make the diseased heart whole again—its power to slay, and its power to make alive him that is slain—its power to sustain under burdens, and to give us victory over death and hell! Oh, for such a preacher as our Lord, to stand among our churches and repeat these words of life and death in the ears of dying men! Oh, for the spirit and power of Jesus in the hearts of those of us who preach his blessed word! When the heavens and earth pass away, these words shall not pass away. Do they seem to you like feeble words? Nay, even these very words we speak shall judge everyone to whom they are preached in the last day. For hath not the Holy Ghost said of us who preach, "We are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death, and to the other the savor of life unto life."

In closing my remarks, suffer me to present a few personal and classical reminiscences, which will, I trust, be regarded as appropriate to this occasion, and to the subject of the present discourse.

It is just thirty-seven years ago, at this meeting of the Classis of Ulster, that I was received and enrolled as one of its members. At that time, the churches now composing the Classis of Kingston were connected with this Classis. The body then consisted of seventeen churches and fifteen ministers. Ten years later (1855), the number of churches had increased to twenty-four, when, at the request of the Classis, the Particular Synod set off twelve churches and their pastors to constitute the Classis of Kingston. Thus the number of our churches was diminished one-half. As to her ministry, what is the record? Where are those fifteen faithful and devoted men of God who seven-and-thirty years ago served these churches of which you are now the pastors? Ah! "Your fathers, where are they, and the prophets, do they live forever?" They have all, save three, finished their work and gone to their rest and reward. Only one of their number is still among us to participate in our counsels and efforts to extend the kingdom and glory of Christ. My own name, which was then recorded at the foot of the roll, now, in consequence of these changes, stands at the head. At that time I was in the prime and vigor of my early manhood. Now, I have not only passed the meridian of life, but have seen more than three score and ten years.

The lesson which these changes teach us is one of increased devotion and fidelity in the service of our Lord and Master. They impressively enforce the scriptural injunction that we should "work the works of Him that sent us while it is day, for the night cometh when no man can work." As for myself, I realize that I have many warnings that my days are fast being numbered, that my work as a minister of Christ for nearly half a

century is almost finished, and the time of my departure is near at hand.

It is almost needless for me to say that I deem it a privilege once more to address you on an occasion like the present. It is not probable that I shall have another opportunity to preach before you in the official capacity of President of the Classis. As I have already intimated, my name stands at the head of the roll, and I have passed beyond the ordinary limit of man's earthly existence.

I can bear testimony, brethren, that life assumes a far different aspect when we have reached the farther end of it from what it does at its commencement. And so do life's duties and responsibilities appear very different when we approach its end from what they do at the beginning. We then take more sober, real, and practical views of the momentous ends and purposes of life. Life then appears more like a reality than ever before. Our experience teaches us how we should live, and how we should work for the Master. It teaches us practically how we should fulfil the great commission, "Go ye into all the world, and preach the Gospel to every creature." Could those saintly brethren, who thirty-seven years ago were the pastors of these churches which you now serve, and who now, more than ever before, know and realize the nature, duties, and responsibilities, of the ministerial office, descend from their thrones in glory and speak to us from this pulpit—what think you would be the message they would bring? Would they not re-echo the sentiments we have expressed in this discourse? Would they not hold up Christ as the true model of a Gospel Preacher, and tell us to preach *what* Christ preached, and *as* he preached? Would they not tell us to preach the pure

Gospel of Christ in simplicity, sincerity, and fidelity? Would they not enjoin it upon us to render obedience to the apostolic injunction, given to the youthful preacher Timothy, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *preach the word;* be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." And then, when our work shall be finished, each of us shall hear the welcome plaudit:

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter thy Master's joy."

VI.

APPENDIX.

APPENDIX.

DR. HOES was invited, in 1879, to attend the celebration of the fiftieth anniversary of the founding of the Reformed Church of Chittenango, in which the first two years of his ministry were passed. Being unable to attend personally, he addressed the following letter, by request, to the Rev. J. H. Enders, then pastor of the Church, and in the course of his communication reviews circumstances and incidents in the history of the Church, and his connection with it, which had specially impressed themselves on his memory. As a brief record of his early ministry, and the experiences connected with it, the paper is thought to have sufficient relevance to what is found in the foregoing pages, to warrant its introduction in this place.

KINGSTON, N. Y., November 25, 1879.

REV. J. H. ENDERS:

My Dear Brother—Your esteemed favor has been received, and found me in the midst of preparations to leave home for a few days. I can only, therefore, throw together a few hasty thoughts such as immediately occur to me respecting my brief ministry of a little less than two years at Chittenango.

I was called to be its pastor on August 29, 1835, ordained to the ministry by the Classis of Cayuga, and installed pastor of the Church, April 22, 1836. The Rev. Dr. William H. Campbell, at present President of Rutgers College, then Principal of the Erasmus Hall, at Flatbush, L. I., and the first pastor of the Church of Chittenango, by special request, preached the sermon.

My call was signed by Hezekiah Beecher, Job Wells, and Charles Huntington, as elders. They were men of decided religious convictions, and of marked, though diverse, characteristics. Elder Huntington was an "Israelite indeed, in whom there was no guile"—a genuine specimen of an old-fashioned New England Puritan, and the father of Professor Huntington, of Auburn Theological Seminary.

The deacons were William Williams, Peter Van Valkenburgh, and

Nathan Cobb, young men of activity and zeal in their Master's work. These have all gone to their eternal rest except Mr. Cobb. The call was moderated by the Rev. Dr. Andrew Yates, the father of the Church, and its second pastor, and through whose instrumentality, aided by the liberality of his brother, John B. Yates, and others, the church edifice was erected. Dr. Yates was possessed of a strong mind, large experience, great sagacity in influencing and controlling the actions of men, profound liberality and theological attainments, and warm-hearted piety. He too has entered upon his reward; and it is worthy of note that all of the ex-pastors of the Church, except Dr. Campbell and myself, have gone to give an account of their stewardship. The last was the meek and spiritual-minded Dr. Talmage, who, at a ripe age, as pastor of one of the churches of this city, so recently died, lamented and beloved by all who knew him.

I was induced to accept the call through the influence of the late Hon. John B. Yates, who was intimately acquainted with my parents in their early wedded life, and who visited both them and myself at their residence, in Kinderhook, New York. He presented to us the condition and circumstances of the Church, and his contemplated endowment of a literary institution of a polytechnic character, with which it was his purpose that the pastor of the Church at Chittenango should be connected. In one of my first conversations with the Rev. Dr. Andrew Yates, after entering on my labors at Chittenango, he remarked that it had been his experience, and it would also probably be mine, that I would love the first Church of which I was pastor with a peculiar affection which would cling to me through life. I have found this to be true. The Church of Chittenango was ecclesiastically my "first love." There I was ordained, and there the Lord first made me instrumental in the conversion of sinners, and therefore I have loved that Church not only with a peculiar love, but with a love much stronger, considering the time I was its pastor, than either of the other churches in which I have been called to serve the Master.

Permit me to refer to some of the more prominent incidents of my ministry. About the time I went to Chittenango, a small building, located in the centre of the village, had just been purchased for the use of the Church. This was soon comfortably fitted up—the lower story being used for a school, and the upper for the Sabbath-school and the social religious meetings of the church. Many of your people will recollect it by the name being painted on its front in large letters, "Youths' Bethel."

In the early part of the winter of 1835 a special degree of religious

interest was manifested in the Church, and extra services were held during the week in "the Bethel," with precious results. While the number of conversions was not large, the Church itself was revived and awakened to new zeal and activity. The first among the converts, and the first to make a profession of faith in Christ, was Miss Mary E. Walrath, concerning whom nothing need be said at Chittenango, or to any who knew her. Her religious experience was of the clearest and most decided and intelligent character, and in consequence of her ardent piety and superior intelligence she was a fit companion for one of the Lord's ministering servants, and well qualified for the service of the Master. She became the wife of the late Rev. John Nettleton Powell, and labored with him as a domestic missionary on the Western prairies. Her varied and trying experience, which she bore with the patience of a martyr, is affectingly portrayed in a little volume entitled "The Prairie Missionary," which ought to be republished and placed in all our Sunday-school libraries. If my ministry at Chittenango had been productive of no other result than that of the conversion of Mary E. Walrath I should feel that the Lord had most liberally rewarded his youthful servant, and that this single conversion would be one of his brightest jewels "in the crown of his rejoicing." But the Lord gave other seals to my ministry. There were Albro Hall and his estimable wife, who is still, I believe, a colaborer with you. There were also Miss Janette Sage, and Miss Anna A., daughter of Dr. Andrew Yates, who possessed many of the characteristics of her venerable father, and who was therefore most strongly endeared to all who knew her.

It is not probable that after the lapse of more than forty years many persons are left at Chittenango who have a very distinct recollection of either myself or of those who were contemporary with me in my ministry. But while I remember and love those excellent men and women who labored with me in the gospel, most of whom are gone to their rest, I often call to mind the few survivors. I still love the Church of Chittenango, although personally acquainted with but few of its members, and shall never cease to pray for its prosperity, and also that your ministry may be greatly successful in the ingathering of souls into God's Everlasting Kingdom.

I should be doing injustice to myself were I to omit to state that next to my conversion the happiest event of my life occurred while I was living at Chittenango, and that was my marriage, which occurred September 15, 1836. The companion of my youth, and indeed of the greater part of my life, is still spared to me to sweeten my declining

years, as she was the joy of my youth, while we now are rapidly approaching our three score and ten years.

Extend to all, my Christian salutations and congratulations on this semi-centennial anniversary in their history. May a new impulse thereby be given to the Church in all its interests, and in the day of final account, when the Saviour shall gather up His jewels, may all who have been pastors of this Church, and the people whom they respectively served, be gathered into the General Assembly and Church of the First-Born in Heaven, there to renew their intercourse and consummate their affections.

I am ashamed that I have been betrayed into such a long, personal, and crude letter, but I have given licence to my pen, and written in great haste whatever has first come to my mind, without much reference to order or literary execution. I know you will excuse all imperfections.

With fraternal regards to yourself, and love to all at Chittenango who love our Lord Jesus Christ,

I remain, etc.,

JOHN C. F. HOES.